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February 25th 1872 by
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C. C.

VIRGIN & CHILD.

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A

SHORT TREATISE

ON THE

ROSARY;

TOGETHER WITH

SIX REASONS FOR BEING DEVOUT

TO THE

BLESSED VIRGIN;

ALSO

TRUE DEVOTION TO HER.

BY J. M. P. HEANEY,

A PRIEST OF THE ORDER OF ST. DOMINIC.

TO WHICH ARE APPENDED ST. FRANCIS OF SALES' "DEVOUT METHOD OF HEARING MASS;" "THE MEMORARE," ACCOMPANIED WITH SOME REMARKS; THE STATIONS, OR HOLY WAY OF THE CROSS, &c., &c.

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A PROTEST.

In obedience to the decrees of the Pontiff, Urban the Eighth, of blessed memory, I protest that I do not intend to attribute any other than purely human authority to all the miracles, graces, incidents, and revelations contained in this little book; neither to the titles Holy or Blessed applied to the Servants of God yet uncanonized; excepting in cases where these have been confirmed by the Holy Roman Catholic Church, and by the Apostolic See, of which I profess myself an obedient son.

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TO THE

CATHOLICS OF THIS COUNTRY,

These Pages

ARE MOST RESPECTFULLY INSCRIBED,

BY THE AUTHOR,

WHO DESIRES THEM TO UNITE WITH HIM IN PRAYING FOR THE CONVERSION OF THE AMERICAN PEOPLE.

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TO THE READER.

I WISH to begin this Introduction in the same manner as St. Liguori does his "Glories of Mary." The great Saint says, addressing his reader: "My dear reader and brother in Mary, since the devotion which urged me to write, and now induces you to read this book, renders us both happy children of this good Mother, if you should ever hear any one say that I could have spared this labor, there being so many and celebrated works which treat of this subject, answer him, I beseech you, in the words of Francone the Abbot." These are his words: "The praise of Mary is a fountain so full, that the more it extends the fuller it becomes, and the fuller it becomes the more it extends;" "which signifies," says the Saint, "that the Blessed Virgin is so great and sublime, that the more we praise her the more there is to praise. So that St. Augustine says: 'All the tongues of men, even if all their members were changed into tongues, would not suffice to praise her as she deserves.'" And this most illustrious

Father of the Church also asserts that all we may say in her praise is little in comparison with what she merits on account of her dignity as Mother of God. Our Holy Mother the Church also, in the Mass of the Divine Mother, requires these words to be read: "For thou art happy, O sacred Virgin Mary, and most worthy of all praise." Now, if nothing else, at least the Church ought to remove from us all fear of exaggerating the praises of Mary, inasmuch as she requires the above words to be said in the Holy Sacrifice at the Altar. And if there be any creature in the universe most worthy of all praise, undoubtedly it is the Immaculate Mother of God.

It is true, at the present time, that there are many works which treat of Devotion to the Blessed Virgin. Some of these are too voluminous and too expensive. I have therefore endeavored to make this book small, yet comprehensive, in order that every Catholic, or at least every Catholic family, might be able to procure a copy.

Very many persons in the present century are opposed to voluminous works, because they have not the patience to read what they deem unnecessary matter, sometimes to be found in those ponderous tomes.

This work is divided into three parts. The First Part embraces a short treatise on the Rosary. A great portion of this treatise is extracted from two

small Dominican works, written in French, on the Rosary. The division of this little treatise is somewhat similar to Cardinal Lambruschini's treatise on the Immaculate Conception.

The SECOND PART treats of Six Reasons for being devout to the Holy Mother of God.

The THIRD PART treats of True Devotion to the Divine Mother. It is styled True Devotion to the B. Virgin, in order to distinguish true from false Devotion to her. We cannot be truly devout to her unless we desire to amend our lives, faithfully honor, and commend ourselves to her. But True Devotion to Mary will be more fully explained when we come to the THIRD PART. In this discourse there will be found quotations from some of the most learned and saintly men of almost every age of the Christian era, regarding the Immaculate Mother of God.

My dear reader, if you discover in this little book that some of the propositions seem to be objectionable, I beseech you, in the same manner in which St. Liguori does his reader, to consider them as meant and spoken by me according to the sense of true and sound theology and of the Holy Catholic Church.

"Worldly lovers are accustomed," says St. Liguori, "to mention frequently and to praise the persons beloved, that these may also be praised and applauded by others; then how poor must we sup-

pose the love of those to be who boast of being lovers of Mary, but who seldom remember to speak of her, and inspire the love of her also in others! Not so the true lovers of our most lovely lady; they would praise her everywhere, and see her loved by all the world; and therefore in public and private, and wherever it is in their power, they strive to enkindle in the hearts of all, those blessed flames of love with which theirs are burning for their beloved Queen."

That every one may be persuaded of how great benefit it is to himself and the people to promote devotion to Mary, let us hear what some of the Fathers say of it. St. Bonaventure asserts that those who are devoted to publishing the glories of Mary are secure of Paradise. "And is there any one ignorant of the promise made by Mary to those who are engaged in promoting the knowledge and love of her upon the earth? 'They who explain me shall have life everlasting,' as the Holy Church applies it on the Festival of her Immaculate Conception."

Mary appeared, before his death, to a certain Dominican, who was wont to end his sermons by speaking of her. She defended him from the assaults of Satan, consoled him, and bore away with her his happy soul. The devout Thomas a Kempis represents Mary as commending to her Son those who publish her praises, in these words: "O my Son,

have compassion on the souls of thy lovers, and of those who speak in my praise."

"As far as the advantage of the people is concerned, St. Anselm asserts that the sacred womb of Mary having been made the way of salvation for sinners, sinners cannot but be converted by discourses in praise of Mary. We know that St. Bernardine of Sienna sanctified Italy; St. Dominic converted many provinces; St. Louis Bertrand, in all his sermons, never failed to exhort his hearers to practise devotion towards Mary; and many others also have done the same." St. Liguori himself asserts that the salvation of all depends upon preaching Mary, and confidence in her intercession.—*Introduction to the "Glories of Mary."*

This book, with the exception of a great portion of the treatise upon the Rosary and some other exceptions, may be considered a manual of extracts for the edification of the faithful. But remember, dear reader, it is better, as a general thing, to have the authority of some saintly and learned person in speaking of the Divine Mother, than to express our own ideas about her. And if you read the "Glories of Mary," by St. Liguori,—my standard author,—you will find that that work is filled with extracts. But what I wish to call your especial attention to is this: sometimes persons are enraptured with the original ideas of others, that is, those persons are of the opinion that the ideas are original; but lo! when

they are perusing the works of the Holy Fathers, or of some other celebrated authors, they are soon disabused of their erroneous opinion, for then they find that the ideas which they deemed original are precisely the same as those in these celebrated works. And therefore, dear reader, is it not better to tell the public that these ideas which are presented to them are not original, than to palm upon them the ideas of others as if they were our own?

I now return my sincere thanks to my kind friends for their wise and excellent suggestions, and for their great assistance in preparing this little work. I do not wish to mention any one in particular, but I shall endeavor to remember all in general, from time to time, when I am celebrating the Holy Sacrifice at the Altar; and also, sometimes, I shall endeavor to commend them to the protection of the Divine Mother.

I shall now conclude this Introduction in these beautiful words of the good Father Gallifet, of the illustrious Society of Jesus. "Loaded from my youth with thy benefits, O august Queen of Heaven, nothing shall be dearer to my heart, after the glory of thy Son, than thy honor. This desire, so holy and so just, thou hast not ceased to inspire me with through life, and under its influence I have composed this little work, which I now lay at thy feet. Take it under thy protection, best of Mothers; I shall die content in leaving after me this

little testimony of my love and of the immense gratitude I owe thee, and I shall have reached the summit of my wishes if it in any degree contribute to increase and perfect that true devotion which is thy due."

St. Dominic's Convent, Benicia, California,
Vigil of the Nativity of Our Lord, 1862.

The Fifteen Mysteries of the Rosary.

A SHORT TREATISE

ON THE

ROSARY.

I. The Word Rosary.

The name Rosary is derived from the Latin word *Rosarium*, which literally signifies *a crown of roses;* it also signifies a place planted with roses. Truly, a name so beautiful is a fitting title for the Devotion of the Rosary, for it is a spiritual garden of blooming roses; and it is a mystical crown of beautiful roses, adorning with transcendent brilliancy the peerless brow of the Most Holy Mother of God. And as the rose is the most beautiful of flowers, excelling all others in the chaste purity of its color, its delightful fragrance, and the medicinal qualities it possesses, Mary very elegantly and appropriately compares herself to it in these words: "I was exalted . . . . as a rose-plant in Jericho" (Ecclus. xxiv. 18).

The Ancient Fathers of the Church, and learned commentators of the Holy Bible, after explaining the passage of Ecclesiasticus, in what is called the literal sense, apply it, in what is called the mystical sense, to the Most Holy Mother of God.

Mary was the "rose" that, after the long and dreary winter of sin, sorrow, and desolation, indicated by her bloom the coming of the summer of grace, light, and consolation. In that sense she is called in the Litany of Loretto, the "Mystical Rose."

"The Rosary takes its name from the rose," says a certain writer; "its manifold repetitions, its beautiful remembrances of the sweet mysteries of our Redemption, are like a wreath of roses, grateful to God and refreshing to the soul."

II. The Institution of the Rosary.

That the Institution of the Most Holy Rosary was truly the work of Heaven, cannot be doubted after the testimony of several Sovereign Pontiffs, especially of St. Pius the Fifth. A certain and constant tradition teaches us this. The great St. Dominic—the founder of the Dominican Order—received the Rosary

from the hands of the glorious Virgin Mary herself.

Previous to the time of its Institution, there existed a custom of saying a certain number of prayers by means of globules, or little stones strung together. But this was not the Rosary, properly so called. The number of these globules or little stones was not generally determined, but left to the discretion of each one. St. Dominic first chose a fixed number of one hundred and fifty beads for the "Hail Marys."

The authors of his life inform us that the Rosary was revealed to him as a most effectual means of counteracting the abuses of the Albigenses and other heretics of his time. The Albigenses had overrun a great portion of France, and placed the religion of Christ in most imminent danger. Dominic, having consecrated himself to win them back to the True Faith, found all his efforts fruitless, despite the knowledge, the sanctity, and the gift of miracles with which our Most Blessed Lord favored him. At length, the Blessed Virgin appeared to the Saint one day, when he was fervently invoking her aid. She presented the Rosary to him, and thus addressed him: "Know, my son, that the Angelical Saluta-

tion is the means employed by the Most Holy Trinity for the regeneration of the world. This prayer is the foundation of the new alliance. Do you wish to gain for God these hardened hearts? Preach it, then, according to the form which I taught you several years ago." And added she: "Unless this celestial dew enriches the ungrateful soil, it will ever remain unfruitful." Dominic faithfully executed the commands of Mary, and not a little success immediately accompanied his preaching. The people were converted; both faith and piety flourished in renewed vigor.

NOTE.—The Bollandists question whether St. Dominic instituted the Rosary; but that he was its institutor is asserted by several of the Sovereign Pontiffs, and is proved by the constant tradition of the Dominican Order. Father Echard also adduces several other irrefragable arguments.

III. ITS PROPAGATION.

The Rosary was propagated, with admirable success, by the holy institutor himself, and by the zealous members of the Order which he had founded. Wherever it spread, heresy had to hide its head, and the spirit of fervor and piety was aroused among the faithful of God. The sons of St. Dominic extended it throughout

Christendom, for the mission of propagating it, is their special charge. They received this holy heritage from their Father; and the Church has especially confided to them the care of preserving, defending, and propagating it, until the end of time.

IV. Its Component Parts.

The Rosary consists in reciting, in honor of the Queen of Heaven, one hundred and fifty times, the Angelical Salutation, or, as it is commonly called, the "Hail Mary." These "Hail Marys" are divided into fifteen decades, each one of which commences with "Our Father," and terminates with the Doxology, or the "Glory be to the Father," &c., &c.

The Angelical Salutation, being repeated ten times, is the reason why that portion of the Rosary is called a decade—the word decade signifying the sum or number of ten. Some writers on the subject infer that the Angelical Salutation is said ten times to correspond with the "ten strings" of King David's harp, and they draw this inference from the second verse of the thirty-second Psalm: "Give praise to Lord on the harp; sing to Him with the Psaltery, the instrument of ten strings."

The "Hail Mary" is said one hundred and fifty times, to correspond with the one hundred and fifty Psalms of the Royal Prophet; and the Rosary is called by some the Psalter of the Blessed Virgin Mary, as the book of Psalms is called the "Psalter of David."

V. The Division of its Mysteries.

Each decade is accompanied by a meditation on one of the principal Mysteries in the life of our Lord, and of His Immaculate Mother. These Mysteries are divided into three equal parts, each one of which is called a *Chaplet*, or *Part*.

The *First Part* represents the five Joyful Mysteries, which are: 1st. The Annunciation. 2d. The Visitation. 3d. The Nativity of our Lord. 4th. The Presentation of our Saviour in the Temple. 5th. The Finding of the Child Jesus in the Temple.

The *Second Part* contains the five Sorrowful Mysteries, which are: 1st. The Prayer and Bloody Sweat of our Lord in the Garden. 2d. The Scourging at the Pillar. 3d. The Crowning with Thorns. 4th. The Carrying of the Cross. 5th. The Crucifixion of our Lord and Saviour Jesus Christ.

The *Third Part* represents the five Glorious Mysteries, which are: 1st. The Resurrection. 2d. The Ascension. 3d. The Descent of the Holy Ghost upon the Disciples. 4th. The Assumption of the Divine Mother into Heaven. 5th. The Coronation and Exaltation of Mary above all the Angels and Saints.

VI. A Laudable Method used by many in saying the Mysteries.

It is a very good practice, used by many, while we are saying the Angelical Salutation, to express the mystery itself upon which we meditate, in the middle of it, immediately after the Holy Name of Jesus. For example, in saying the First Joyful Mystery, let the Aves be recited in this way: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus, *who was made man for us.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen;" in the Second Mystery, instead of saying "*who was made man for us*," say, "*who sanctified St. John in his Mother's womb for us;*" in the Third Mystery, "*who was born in a stable*

for us;" in the Fourth, "*who was presented in the Temple for us;*" in the Fifth, "*who was found in the Temple for our instruction.*"

In the Sorrowful Mysteries, for the First, say, "*who suffered a bloody sweat for us;*" in the Second, "*who was scourged at the pillar for us;*" in the Third, "*who was crowned with thorns for us;*" in the Fourth, "*who carried the Cross for us;*" in the Fifth, "*who was crucified for us.*"

In the Glorious Mysteries, for the First, say, "*who arose from the dead for our justification;*" in the Second, "*who ascended into Heaven to prepare a place for us;*" in the Third, "*who sent down the Holy Ghost for our sanctification;*" in the Fourth, "*who took thee up, O Mary, into Heaven for our instruction;*" in the Fifth, "*who crowned thee Queen of Heaven for our consolation.*"

If we observe this method, when we are saying the beads, we can then, very easily, accompany the decade, with the meditation upon the corresponding Mystery—an absolute condition in order to gain the Indulgences of the Rosary—(as it shall be proved, when we speak of the principal obligations of the members of

the Confraternity of the Most Holy Rosary). And this method will serve very much to excite our affections, since, after expressing what was done in each Mystery, we add that it was done for us, or for our consolation, &c., according as the Mystery itself requires or admits.

NOTE.—It is a very laudable custom to say the five Joyful Mysteries on Mondays and Thursdays, and upon Sundays of Advent, and after Epiphany until Lent; to say the Sorrowful, upon Tuesdays and Fridays, and upon Sundays in Lent; and the Glorious on Wednesdays and Saturdays, and on Sundays from Easter until the first Sunday of Advent.

VII. The Essential Parts of the Rosary.

The essential point, if the entire Rosary is to be said, is to recite the "Our Father" fifteen times, the "Hail Mary" one hundred and fifty times, and, also, the Doxology fifteen times. No other prayer is strictly prescribed before or after these.

VIII. The Essential Method.

The essential method, in saying the Rosary, is to recite, in the first place, the Lord's Pray-

er; then, the Angelical Salutation, ten times; then, terminate the decade with the Doxology, never forgetting to accompany it—the decade—with the meditation upon the corresponding Mystery.

IX. The Laudable Practices in Reciting the Rosary.

It is permitted to add other prayers to those which compose the substance of the Rosary, but they must not, however, cause us to wander from its essential parts. The practice of commencing the Rosary with the Apostles' Creed and three "Hail Marys," though laudable and in use among many, is of no obligation.

Also the practice of commencing to say the beads with one "Hail Mary," and "*Thou, O Lord, wilt open my lips*," &c., and with "*Incline to my aid, O God. O Lord*," &c., although very commendable, and in use among many persons in this country, is not of obligation.

Also the practice of reciting before and after each Mystery, the consideration and aspirations to be found in many prayer-books, is not of any obligation.

But what may be deemed the most laudable

of these practices is, to terminate the Rosary with the "*Hail, Holy Queen*," &c., "*Pray for us, O Holy Mother of God*," &c., and, "*O God, whose only-begotten Son*," &c.,—*i. e.*, if the five Mysteries are only to be said; but if the fifteen are to be recited, then only at the end of them: yet there is no obligation of saying any of these prayers.

X. Principal Obligations of the Members of the Confraternity of the Most Holy Rosary.

All the faithful, of whatever age, sex, condition, or capacity, have a right to be admitted. The obligations of the members do not bind under the penalty of any sin, either mortal or venial.

1st. It is necessary to have one's name enrolled in the Register of an authorized Confraternity of the Rosary.

These Confraternities exist, with full rights, in all the churches of the Order of St. Dominic. It is necessary for those established elsewhere, and that *under the penalty of being null*, that they be founded by the authority of the Master-General of the Dominican Order, or at least with his formal permission.

2d. It is requisite to have the beads blessed by a Dominican priest, or by a priest who has received the *especial faculty* from the Sovereign Pontiff, or from the General of the Order of St. Dominic.

3d. It is necessary to recite, at least *once a week, the entire Rosary*, or the fifteen decades. This obligation would not be fulfilled by the recital, in one day, of less than one Chaplet, or one Part of the Rosary, even though the Rosary be finished during the week. But the Rosary can be divided into three Parts, which can be said on different days.

4th. It is requisite, during the time in which each decade is said, to meditate upon the corresponding Mystery, not precisely in an extremely recollected manner, but so as to have it present in our minds, in order to derive some fruit from it.

This condition is absolutely necessary to gain the Indulgences, according to the Pontiff Benedict the Thirteenth, unless *sickness, or an extremely defective intellect renders one incapable* of this application. Such are the Principal Obligations.

The members who add to these practices those of Communion, and of being present at

the Procession on the first Sunday of the month, and on the Festivals of the Blessed Virgin; those who approach the Sacraments on the day upon which the Church renews the memory of some one of the Mysteries of the Rosary; those who frequent the church and chapel of the Confraternity, and after visit its altar, will show themselves to be more deeply penetrated with the special spirit which should animate them, and will obtain many abundant graces.

XI. The Excellence of the Rosary.

Let our dissenting brethren smile at Catholics for reciting the Rosary, but if they would only seriously reflect upon the most excellent prayers and considerations of which it is composed, they would esteem it almost as highly as Catholics do. For when we begin to say the beads—we now speak of the manner in which, at least, many persons in this country commence the Rosary—we address the Blessed Virgin in the same language in which she was addressed by the Archangel Gabriel, and the inspired Saint Elizabeth, because we begin the Rosary, by saying, "Hail Mary, full of grace," &c. But after we speak of the excellency of

the Lord's Prayer, we shall then prove the great excellence of the "Hail Mary."

After having said the Angelical Salutation, we address Almighty God in the following beautiful language: "Thou, O Lord, wilt open my lips; and my tongue shall announce thy praise;" and then we say: "Incline unto my aid, O God; O Lord, make haste to help me." And now what more beautiful prayers can be addressed to our Creator?

Afterwards we say the Doxology, or the "Glory be to the Father," &c., which is an act of supreme adoration of the Most Adorable Trinity, which is, also, the customary homage offered by our Holy Mother the Church to the Three Persons of the Most Blessed Trinity. What a most excellent act of adoration to our bountiful Maker!

After the Doxology, we say, "Alleluia." This term means, *Praise ye Jehovah*, or, *Praise God.* What a most beautiful word of praise and thanksgiving!

NOTE.—"Alleluia" is said at all times, except from Septuagesima Sunday until Easter, during which time we say: "Praise be to thee, O Lord, King of Eternal Glory."

After the *Alleluia* we mention the Mystery upon which we are going to reflect, whether it

be the Annunciation, or the Nativity of our Saviour, or the Crucifixion, or the Glorious Resurrection, or the Descent of the Holy Ghost upon the disciples, or the Glorious Assumption of the Divine Mother into Heaven. What more beautiful Mysteries can we meditate upon? And yet not one half of the beautiful Mysteries of the Rosary are here enumerated.

XII. The Excellence of the Rosary (*continued*).—The Lord's Prayer.

After we mention the Mystery, we say the "Our Father"—the most perfect and the most excellent of all prayers. This divine form of prayer was left by Jesus Christ Himself, and put into hearts and mouths by Him.

All other prayers are comprised in it; all the legitimate aspirations of the human heart are therein included; and it is an abridgment of all we are to hope for or ask of Almighty God, as the Apostles' Creed is an abridgment of all we are to believe. According to Tertullian, it is a compend of the Gospel of Christ; and St. Augustine styles it the daily prayer of every Christian, and recommends it as a remedy

against the sins of every day. "The Universal Church holds it in such high esteem," says Father Gahan, "that it has inserted it in the Most Holy Sacrifice of the Mass, to the end that all the faithful, united in one body, should join together with the priest in offering up this heavenly address to the Divine Majesty, in the name of Jesus Christ, who was author of it, and who vouchsafed to dictate the very words it contains. It is composed of a short preface, and seven Petitions or Requests, whereof the three first directly regard the honor and glory of God, and the four last our own good, both for our souls and bodies, together with the evils from which we beg to be delivered."

One of the commendable features of this Prayer is its brevity. Notwithstanding it includes all essential petitions, it has the merit of being short. Besides, we ought to be confident that if we say it devoutly, it is heard by God.

All of us—rich and poor—are called to the same inheritance. We are the brethren of Christ, and He reminds us of these truths in this Prayer. In the Old Law, God was dreaded by the people, and they addressed Him as a severe judge. They gloried in being able to call Abraham their father. We in the New

Law of Grace are the children of God—brethren of Jesus Christ, and heirs to the Kingdom of Heaven. Emboldened by these favors, and by the positive directions of Christ himself, we can approach Him with confidence, and address Him by the endearing name of "Father," offer up our petitions in that brief and beautiful expressive Prayer, and they will ascend like incense before His Throne, if we offer them as we ought.

XIII. The Excellence of the Rosary (*continued*).—Its Principal Prayer.—The Angelical Salutation.

After the Lord's Prayer comes the "Hail Mary"—the best and sweetest prayer we can say to the Blessed Virgin. It is almost constantly on the lips and in the heart of every good Catholic; and it is not the less dear to him because those who do not take the trouble to examine it, would affect to despise it.

Although we attribute the three parts of the Angelical Salutation to three authors, still, properly speaking, we are to believe that they have but one author—the Holy Spirit—and that He merely used the angel Gabriel,

St. Elizabeth, and the Church, to pronounce and publish them.

Whenever an angel was sent to any of the Patriarchs and Prophets, he was received by them with the greatest honor, as he was, by his nature, exalted above them. But when Gabriel was sent from Heaven to announce to Mary that she was to be the Mother of the Messiah, he approached her with respect and admiration, and he saluted her in these words, "Hail, full of Grace" (Luke, i.) The name "Mary" was added by the Church. The angel merely said, "Hail, full of Grace:" by the omission of the name, he denotes the dignity of Mary, and the respect he was bound to pay her. It is never customary to address any persons of dignified rank by their name; they are always addressed by their titles. Gabriel was sent as a messenger from God to the Blessed Virgin. He knew her dignity, and he addressed her, not familiarly by her name, but by her title, "full of Grace." These words, "Hail, full of Grace," contain a most complete eulogium of Mary. She is "full of Grace." This cannot be said of any pure creature. Men and angels have only received grace in part from the Almighty, whereas the

Most Holy Mother of God has received a plenitude thereof.

Gabriel proclaims the closest and the most perfect friendship between God and Mary. "The Lord is with thee," says he. These words signify that God was with her in a more intimate and perfect manner than he was, or ever will be, with any other creature. The Most Adorable Trinity has made of her heart the place of His repose, according to the chant of our Holy Mother the Church.

Again, Gabriel announced in her a special benediction, the source of an immense joy and glory. "Blessed art thou among women." This benediction consists in virginal maternity and fruitful virginity. Angels are virgins, but they have not the gift of fruitfulness: women can be mothers, but they lose virginity. Mary is Virgin and Mother at the same time. When the angel added, "Blessed art thou among women," he thereby confirmed her own prophetic words, as expressed in the inspired canticle, "Behold from henceforth all generations shall call me blessed." (Luke, i.)

The Church adds the name "Mary," in order to make the prayer more intelligible. This sweet name has many significations. The

most generally adopted is—"Star of the Sea." As the ancient mariners steered their ships, and gained the port in safety by watching a certain star, so in like manner the faithful, sailing through the ocean of this life, can weather the storm, and obtain refuge in the harbor of eternal happiness, if he seeks and follows the guidance of Mary, the "Star of the Sea." This is the most popular signification of the name "Mary." There is a hymn sung in the Office of the Church—it is familiarly known in every clime throughout the world—it is a favorite among the admirers and lovers of music of every rank in old Catholic countries. The simple peasant joyfully carols it as he returns to his home at the setting of the sun, and it is called the "*Ave Maris Stella—Hail, Star of the Sea.*"

The Angelical Salutation is most agreeable to Mary. She revealed this to St. Mecthildis. According to St. Bernard, this prayer is not only pleasing to her, but all Paradise thrills with joy when it is pronounced.

The Church, convinced of the great dignity and influence of Mary from her intimate connection with the Incarnate Word, added to the words of Gabriel and St. Elizabeth "Holy

Mary, Mother of God," &c., and we confidently repeat the same. We call her holy; and why should we hesitate to do so? Did not the angel sent from Heaven say, that she was "full of Grace."

And the "Hail Mary" is one of the best prayers we can say to the Blessed Virgin, because we implore her to intercede for us now —at the time we are reciting it—and at the moment we are about to depart this life. If there be any time, in which we ought to beseech her to pray for us, it is at the tremendous hour of our death; because at that time we are almost entirely incapable of praying, when, perhaps, the stupor caused by mortal disease hardly allows the application of our thoughts to the greatest of all our concerns—the salvation of our immortal souls. And when so many demons will encompass us on every side; then they will strive to drag us into the unquenchable flames of hell, knowing full well if they gain possession of our souls at that time, they will possess them forever. Oh! in what a most miserable condition shall we not be, if we do not beg of Mary to intercede for us when we are about to take our final departure from this wicked earth, and

make our appearance at the dread tribunal of Jesus Christ.

Whenever we repeat these words, "Hail, full of Grace," &c., "Blessed is the fruit of thy womb," &c., we call to mind the Incarnation. We repeat the Angelical Salutation ten times in each decade of the Rosary, that the mind, by dwelling longer on this great Mystery, may be enlightened the better to understand it, and the heart may be inflamed the more with love, in praising God for it.

The reason why the Angelical Salutation is also repeated in the Rosary more frequently than the "Our Father," is because God is our Father, but the Blessed Virgin is our Mother. The father of a family is often obliged to use severity towards his children; the part of a mother is generally calm, conciliating, and merciful. Interest, above all things, induces us, if we are prodigal children, to prefer addressing ourselves to our mother. "The Angelical Salutation is often repeated in the Rosary," says a certain writer, "because, as it contains the form of praise for the Incarnation, it best suits a devotion instituted to honor the principal parts of that great Mystery. Though it be addressed to the Mother of God, with an

invocation of her intercession, it is chiefly a praise and thanksgiving to the Son, for the divine mercy in each part of that wonderful Mystery." Let no one, then, presume to say that we, by repeating the Angelical Salutation oftener than the Lord's Prayer in the Rosary, honor Mary more than God. "For though the 'Hail Mary' be immediately addressed to that ever Blessed Virgin," as it is justly remarked in a certain work, "yet it is evident from what we have seen above in explaining it, that all the praises therein given to her are referred to her Divine Son as the fountain and source of all her excellence . . . . all the praises given to the Blessed Virgin in the 'Hail Mary' are only offered, because she was the Mother of Jesus Christ, and consequently they all belong much more to Him than to her."

When we address Mary, there is a cautious and clear distinction drawn between our manner of addressing her, and our manner of addressing God. Of Him alone we ask grace and pardon; of Mary, we merely ask the assistance of her prayers: "Holy Mary, mother of God, pray for us." And why should we not implore the aid of this most powerful advocate? God has often been influenced in favor of some of

His creatures by the intercession of others. The children of Israel said to Samuel: "Cease not to cry to the Lord our God for us, that He may save us out of the hands of the Philistines" (1 Kings, vii.) St. Paul says, in his Epistle to the Hebrews, "Pray for us" (xiii., 18); and in his Epistle to the Romans (xv., 30), he beseeches them to aid him by their prayers. Now, if the children of Israel, if St. Paul himself, thus valued and solicited the intercession of mortals like themselves, how much more efficacious is it not for us to implore the aid of the Mother of the great God of heaven and earth? And even some of our dissenting brethren, from time to time, beg for such and such persons to be prayed for; or, in other words, that they are going to make themselves mediators between God and such fellow-creatures. And that is all Catholics intend when they implore Mary and the saints—the especial friends of God—to intercede for them.

Catholics are considered as very great simpletons by some Protestants, for constantly repeating the same prayers in the Rosary. Now, provided that the repetition contributes to devotion, and never fails to raise our hearts to God, what can there be objectionable in

that repetition? The royal prophet, in the one hundred and thirty-fifth psalm, which contains twenty-seven verses, repeats these words twenty-seven times, "For his mercy endureth forever." Is Almighty God offended by this great repetition? And, again, all the heavenly spirits say, day and night, in transports of joy and admiration: "Holy, holy, holy is the Lord God of armies!" Is Almighty God displeased by this constant repetition?

Let every one be careful when he is saying the Angelical Salutation to pronounce with due reverence the most sacred names of JESUS and MARY.

We terminate each decade of the Rosary with the Doxology. As we commence the essential part of the Rosary with the Lord's Prayer, in order to show that our intention is principally directed to God, so we end it with the Doxology, to show that we offer up the whole to the glory of the Most Blessed Trinity.

And now, what more excellent prayers could be said than those which are to be found in the Rosary? Let us now recapitulate them: "*Thou, O Lord, wilt open my lips: and my tongue shall announce thy praise!*"—"*Incline*

unto my aid, O God; O Lord, make haste to help me!"—the Lord's Prayer,—the Angelical Salutation,—the Doxology. It is the custom of some persons to say the Apostles' Creed, as it was before remarked, in commencing the Rosary. Now, the foregoing prayers are the best and the most ancient in the Church.

And, again, what more beautiful Mysteries can we meditate upon, than the great Mysteries of man's redemption which the Rosary contains?

And still there are very many persons who sneer at Catholics for saying their beads. Of such persons it may be truly asserted, that they do not know what they are sneering at.

XIV. The Excellence of the Rosary (*continued*).

In the fifteenth century, the Rosary having been much disturbed by the confused and troubled condition of that age, Almighty God selected Blessed Alanus, a Dominican of Cologne, to re-establish it in all its original lustre. Since that time it has maintained its rank as the most known, the most esteemed, the most popular and universal of devotions. For it is

adapted to all capacities: to the illiterate as well as to the learned; to the young as well as to the old; to those who are placed in an humble station of life as well as to those of an exalted one; to those of defective intellect as well as to those of the greatest intellect; and it is a devotion which, since its institution, has caused the Almighty to shower down innumerable benedictions upon the human family.

Sovereign Pontiffs, at different times, gave the Rosary their most cheerful approbation. And the graces and privileges, with which it has pleased them to enrich it, have contributed to extend it over the whole earth.

And the present Supreme Pastor of the Church, the saintly Pius the Ninth, is ardently attached to this devotion, and the most significant gifts he presents to any of his children, who gain access to his presence, are the Rosary beads.

Holy bishops have always, from the time the Rosary was instituted, recommended its use to their flocks. St. Charles Borromeo, archbishop of Milan, ordered the daily use of the Rosary in his seminary, and caused the erection of the Confraternity in all the parishes of his vast archdiocese.

Moreover, holy and zealous missionaries have always recommended the recitation of the Rosary to those who were placed under their charge.

Catholic nations have adopted it with eagerness and affection; so much so, that it has almost become, like the cross, the sign of a Catholic.

XV. The Distinguished Title the Church gives to the Rosary.

The Church of Christ has given a most distinguishing title to the Rosary, for she, by the lips of her visible Supreme Rulers, styled it "Most Holy." An expression so rarely employed, and that only for the most august and sacred objects, ought, certainly, to inspire us with particular devotion and veneration for this most holy and beautiful practice. Few of the devotions of our Holy Mother the Church are favored with a title so sublime.

XVI. The Testimony of several Sovereign Pontiffs in regard to the admirable Fruits of the Rosary.

The admirable fruits which it has produced

and ceases not to produce, ought, above all things, to induce us to appreciate its great advantages.

And, first, according to Urban the Eighth, the Rosary is "the augmentation of the Christian religion,"—"augmentum Christianorum." For its preaching extends the reign of the Gospel, by the knowledge that it gives to infidels of the great Mysteries of man's redemption which it contains. We have proof of this in the rapid progress of the Christian faith in China and Tonquin, where the Rosary preached by the children of St. Dominic has converted many idolaters.

Secondly. The Rosary is, according to St. Pius the Fifth, a Dominican Pope, "the light which dispels the darkness of heresy,"—"purgatio tenebrarum hæresiæ." St. Dominic, in the thirteenth century, gave the death-blow to the great and dangerous sect of the Albigenses who ravaged a great portion of France. These impious people can be numbered among the most formidable and dangerous sects which ever arose against the Church of Christ.

Thirdly. The Rosary is, according to Clement the Eighth, "the salvation of the faithful," —"salus fidelium," for the Rosary has given

aid to our Holy Mother the Church in all her dangers. It has delivered all Western Europe from the menaces of the Turkish power. The celebrated victory of Lepanto* is the fruit of the prayers of the members of the Confraternity. For at the very time when the battle was raging with the greatest fury, the members of the Confraternity of the Rosary at the Minerva in Rome, were pouring forth most devout and solemn prayers for the victory. And the victory was gained by the Christians. The holy Pontiff, Pius the Fifth, from the commencement of the expedition against the barbarous Mussulmans, ceased not to implore of Almighty God the success of the Christian arms. The Church greatly attributes to our Lady of the Rosary this victory of Lepanto, which may be deemed, if not the greatest ever gained over the Turks, at least one of the greatest. In thanksgiving for this miraculous victory which was gained on the 7th of October, 1571, St. Pius the Fifth instituted a Festival under the title of Our Lady of Victory (Sancta Maria de Victoria). From the day of

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* Lepanto is a gulf which lies between the coast of the Morea, or Peloponnesus, and the mainland of Greece.

this famous victory dates the decline of the Turkish power. "Past and present ages have seen nothing similar," says a celebrated writer, "and, probably, future ages will never behold a more glorious triumph."*

It was also to the recitation of the Rosary that the Pontiff Clement the Eleventh acknowledged the Church to be indebted for the great victory which Prince Eugene of Savoy gained over the Turks near Belgrade, August the 7th, 1717. The same Pontiff sent several standards to the Dominicans, which were suspended in the Church as so many trophies, destined to be perpetual remembrances of the Most Holy Rosary.

Fourthly. The Rosary "appeases the wrath of God," says Gregory the Thirteenth,—"placatio iræ Dei." It is a law of peace placed between an offended Heaven and a guilty earth.

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* The Festival of the Rosary-Sunday (the foundation of which was laid by St. Pius the Fifth), was instituted in a definite manner by Gregory the Thirteenth; later, Clement the Eleventh extended it throughout the universal Church. In 1634, after a revelation from the Queen of Heaven, Father Martin Petroni established the beautiful devotion of Perpetual Rosary, and at the end of the same century, that of the Fifteen Saturdays and Fifteen Tuesdays was instituted.

Those hands armed with this sign will be sheltered from the avenging thunderbolts of the Most High.

Fifthly. The Rosary is "the destruction of Sin," remarks Gregory the Fourteenth,—"destructio peccati." A wandering soul will return to the most pious sentiments by the devout recitation of the Rosary, even though she were plunged into the most frightful abyss of vice. Persons zealous for the conversion of sinners have employed the Rosary with admirable success, in order to obtain the graces of which those sinners stood in need. How many sinful and almost despairing souls owe to this sovereign remedy their sincere and true return to virtue!

"What have not modern heretics," says St. Liguori, "as Calvin, Bucer, and others, said, to bring into contempt the use of the Rosary? But the great good is well known which this noble devotion has brought to the world. How many by its means have been freed from sin? How many led to a holy life? How many have died a good death, and are now saved?"

Sixthly. The Rosary is "a treasury of graces," remarks Paul the Fifth,—"ærarium gratiarum." If sinners there find life and grace, the

just draw from thence an abundance of grace. The contemplation of the sacred Mysteries in the life of Our Saviour, inflames them with the Divine Love, elevates them to the most sublime virtues. A constant and devout recitation of the Rosary, is an earnest of perseverance in the grace of God, of a happy death, and of a blessed immortality.

Finally, Julius the Third declared the Rosary to be "the shining ornament of the Roman Church"—"decor Romanæ Ecclesiæ." It offers to us, in fact, in a sublime reality, those mysterious jewels spoken of in the Holy Bible, which form the peerless ornaments of the Immaculate Spouse of Jesus Christ—the Roman Catholic Church.

XVII. The Great Advantages of belonging to the Confraternity of the Most Holy Rosary.

1st. One of the great advantages of the Confraternity is, that the members, by inscribing the names of their deceased friends and relations in its register, cause them—the deceased friends, &c., to participate in the graces, Indulgences, and good works common to all

members—Alexander the Sixth, 1494. What a great advantage!

2d. Another great advantage is, that the members participate, during life, and after death, in all the graces, prayers, good works, and mortifications of the entire Dominican Order, according to Innocent the Eighth, 1484. And now seriously think of this great advantage—to be made participants during life, and after our death in all the good works, &c., of the many hundreds who belong to the Order of St. Dominic. We think it a great spiritual benefit if we can get some good priest or some virtuous religious to pray for us; but there can be no comparison between getting the prayers of one virtuous priest or any good person, and having a participation in the prayers of very many virtuous priests, and very many virtuous religious. What a great inducement is this to have one's name enrolled in the Confraternity?

3d. But what should be deemed the greatest advantage of all is, that whosoever is admitted to be a member in any part of the earth, is made a participant in the prayers of the members throughout the world. What a treasure! what a precious heritage in itself alone, not to say any thing of the many Partial and Ple-

nary Indulgences which are granted by the Church to the members—the most of which we shall soon enumerate. Why this immense advantage alone ought to be a sufficient inducement for all the faithful to get enrolled in the Confraternity. We consider it a very great advantage if we can get some good family to intercede for us; but there can be no comparison instituted between getting the prayers of one good family and having those of millions of virtuous persons. And it is certain that millions of good Christians belong to this Confraternity.

4th. And in fine, what should be deemed a very great advantage in saying the Second Part of the Rosary is, that it recalls to our remembrance the Passion of our Most Blessed Saviour. For when we say the First Sorrowful Mystery we ought to contemplate Him agonizing in the Garden of Olives, where His Most Sacred Body is bathed in a bloody sweat which bedews the ground beneath Him. It was at this time that the sight of the great multitude of our sins made Him to bow down to the earth and also was the cause of His most bloody sweat. And when we say the Second Mystery we ought to contemplate His scourging at the Pillar by the

infidel and most brutal soldiers in the house of Pilate. And here we ought to make this reflection that we by our sins have scourged Him more cruelly than the infidel soldiers did with their rods. In the Third Mystery, we ought to consider our Divine Lord crowned with thorns; when these satanic soldiers plait those most sharp thorns and cruelly press them on His Sacred Head. When we say the Fourth Mystery, we ought to contemplate Him carrying the cross, which He bears with most admirable patience. In the last Mystery, we ought to contemplate Him stretched upon the hard bed of the cross; and then His Hands which sway the sceptre of Heaven, and those Feet that trample upon the powers of hell, are nailed to the cross.

When we say the last two Sorrowful Mysteries, we ought, also, to call to our remembrance the grief which pierced the sacred heart of the Blessed Virgin, when she beheld Him walking to the place of execution, fainting under the weight of the Cross, and so covered with blood and wounds that she could hardly recognize Him; but above all when she saw Him crucified upon Mount Calvary, and heard Him pronounce His last seven words.

When we are reciting any of the Sorrowful Mysteries, in fact any Mystery of the Rosary, we ought to represent to our imagination the substance and the most striking circumstance of the Mystery, in the most lively manner we can, as if we had actually been present at it. For instance, in reciting the Fifth Sorrowful Mystery, imagine yourself, as St. Francis of Sales advises, to be on Mount Calvary; contemplate Mary all bathed in tears at the foot of the cross; address the *aves* to her, standing there in an agony of sorrow, and exercise in your heart such affections as the sight of so great suffering naturally inspires. It is very easy to conceive, that it must have been a most afflicting sight for the best of mothers to behold the dearest of sons, hanging upon the cross in a most excruciating posture, before her own eyes, without being able to afford Him the least comfort or relief. She heard Him say: "I thirst;" but it was not permitted her to give Him a little water whereby His great thirst might be quenched. "Every torture inflicted upon Jesus," says St. Jerome, "was a wound in the heart of Mary." But what caused her the greatest sorrow was to perceive by her grief and presence that she increased

His great sufferings. However, the presence of Mary became a great source of benedictions to the faithful in general, as the Saviour of the world on that occasion constituted her—as we shall prove in the First Reason for being devout to her—their spiritual Mother in the person of St. John. And from that moment she began to perform this office of Mother; for, as St. Peter Damian declares, the penitent thief, through the prayers of Mary, was then converted and saved.

When we say the Sorrowful Mysteries, we ought to consider that it was a God who suffered for us. A God suffered for us! Can we reflect upon this without emotion? If the meanest person upon the face of God's earth suffered one hundredth part of what our Saviour endured for the love of us, we would always remember him—we would ever kiss the ground whereupon he walks. How, then, does it happen that we so seldom think of what God suffered for us? There is nothing we detest so much as ingratitude from a person upon whom we have conferred a favor. Why, then, do we show such base ingratitude to Jesus Christ, who has shed the last drop of His Most Precious Blood for us? It should, then, be

deemed a very great advantage to belong to the Confraternity of the Most Holy Rosary,—for when we are members of it we are bound at least once a week to meditate upon the very great sufferings which Christ endured for the love of us.

XVIII. Indulgences of the Rosary.

Indulgences granted to the members of the Confraternity of the Most Holy Rosary, extracted principally from the Summary drawn up by the Sacred Congregation of Indulgences, approved by it, and confirmed by the Pontiff Innocent the Eleventh (Bull *Nuper pro parte*).

On the day of admission into the Confraternity, the faithful repenting, having confessed and communicated, gain a Plenary Indulgence.

If, having confessed, they communicate on this day in the Church or Chapel of the Confraternity, and recite the five decades, or a *Third Part of the Rosary*, and say the accustomed prayers, they gain another Plenary Indulgence.

On the first Sunday of every month, the members who, having confessed, communicate

in the Church of the Confraternity, and say the accustomary prayers, gain another Plenary Indulgence.

If, after having confessed and communicated, they visit the Chapel of the Rosary, they can gain also another Plenary Indulgence.

If, after having confessed and communicated, they assist at the Procession, another Plenary Indulgence. For being present at the Procession of the Rosary, adding to the preceding conditions that of the usual prayers, another Plenary Indulgence. Besides these, there is a great number of Partial Indulgences.

The members who, on the Festivals of the Blessed Virgin, having confessed, or having the firm purpose of so doing, visit the Chapel of the Rosary, between the first Vespers of the Vigil and sunset on the day of the Festival, will gain a Plenary Indulgence.

NOTE.—Those who, having recited a *Third Part of the Rosary*, in common, at least three times a week, and having confessed and communicated, visit a church and say there the accustomed prayers, will gain, according to his present Holiness, Pius IX., a Plenary Indulgence (A. D. 1851).

If, in addition to the preceding conditions, they communicate, and recite the customary

prayers, they will gain another Plenary Indulgence.

If, having confessed, or with firm purpose of so doing, they accompany the Procession, another Plenary Indulgence. On some of these Festivals the Indulgences are more numerous, as on the Annunciation, and the Assumption.

For the Festival of Rosary-Sunday,—first Sunday of October,—all the Indulgences on the first Sunday of every month. Furthermore, those members who, having communicated, visit the Chapel of the Rosary between the first Vespers and sunset of the day of the Festival, gain, each time, a Plenary Indulgence.

For the Stations of Rome, and others throughout the year, the members having visited five altars of the Church where the Confraternity is established, obtain the same Indulgences which they would have gained by visiting in person all the Stations of Rome.

The following are the days of the Stations: the Circumcision, the Epiphany, the Sundays of Septuagesima, Sexagesima, and Quinquagesima, all the days between Ash-Wednesday and the first Sunday after Easter, the Feast of St. Mark, the three Rogation Days, the Ascen-

sion, all the days between the Vigil of Pentecost and the Saturday within the Octave, the Ember Days of September, the Sundays of Advent, the Ember Days of December, the Vigil of Christmas, Christmas day at the three masses, the three Feasts which follow Christmas, St. Stephen's day, St. John's, and the Holy Innocents.

The members who, having confessed and communicated, visit the altar of the Rosary, gain a Plenary Indulgence on the following days: the third Sunday of April, the Festival of the Blessed Sacrament, and on the Festival of the Patron of the Church of the Confraternity.

On the Festivals of the Mysteries of the Rosary,—for instance, the Annunciation, the Visitation, Nativity of our Saviour, the Ascension, the Assumption, &c., &c.,—the members who, having confessed and communicated, visit the Chapel of the Rosary, gain a Plenary Indulgence. By reciting the Rosary they gain some Partial Indulgences. They also gain other Indulgences by visiting the Chapel.

On the Sunday within the Octave of the Nativity of the Blessed Virgin, if the members have confessed and communicated, and have

said the customary prayers, they gain a Plenary Indulgence.

If the members recite a third part of the Rosary in the Church of the Confraternity, fifty years' Indulgence. If they recite it in common, ten years and ten quarantines, according to Pius the Ninth (May 12th, 1851). If they recite the entire Rosary, or the fifteen decades, they gain all the Indulgences granted to the *Crown of Spain*, among which there is a Plenary Indulgence.

Those who recite the entire Rosary in the course of the week, gain, besides the preceding Indulgences, two years for each part, also seven years and seven quarantines; likewise if they repent of their sins, and confess or have the firm purpose of so doing, ten years and ten quarantines.

In fine, a Plenary Indulgence applicable once during our life, *i. e.*, an Indulgence which we can gain on only one occasion during our lifetime.

All the faithful who recite the entire Rosary, or even only a *Third Part*, gain for each *Pater and Ave*, one hundred days' Indulgence. If, during the year, they have said at least a *Third Part* each day, they can, provided they go to

confession and communion, gain a Plenary Indulgence, on whatever day they please in the same year, if their beads have been blessed by a priest of the Order of St. Dominic.—Benedict the Thirteenth, April 13th, 1726.

These Indulgences are precisely the same as those of the *Chaplet* of St. Bridget—according to Clement the Eleventh, December 4th, 1714.

For the Votive-Mass of the Rosary.

Priests authorized to celebrate the Votive-Mass of the Rosary, and all the members who hear it, and have confessed or are resolved to do so, gain each time all the Indulgences belonging to the recitation of the Rosary. Besides, those who have the pious custom of celebrating, or hearing that Mass, gain once a month, if they have confessed and communicated, all the Indulgences granted to those who are present at the Procession which is made upon the First Sunday of every month.

For different works of Charity.

The members who assist at the *Salve Regina*, gain, each time, one hundred days' Indulgence. Also upon the Festivals of the Blessed Virgin, the Apostles, and all the canonized saints of

the Dominican Order, three years and three quarantines.

For every Saturday, and the ordinary Festivals, forty days more, and for all the Satur days in Lent, one year.

Those who visit the sick, three hundred days, also three years and three quarantines. Same Indulgences for accompanying the dead to the grave. If they assist at the Absolution of the dead, which takes place once a week in Dominican churches, eight years. In fine, for each work of piety and charity, in general, sixty days. For visiting the Chapel of the Rosary they gain upon ordinary days, one hundred days' Indulgence.

NOTE.—Many Plenary Indulgences are attached to this visit on particular days. Each time one causes the Rosary to be recited by another, he gains one hundred and forty days' Indulgence. Those, who repenting of their sins, carry or wear the Rosary-beads, in honor of the Mother of God, gain one hundred years, and as many quarantines, every day.

For the Sick and others lawfully exempted.

The members who are upon a journey, or those who follow the sea, or are in the service, can gain the Indulgence of the Procession of the First Sunday of the month, by reciting the fifteen decades. Five decades suffice for

the sick, or others lawfully exempted. But contrition and the purpose of confessing at the first favorable opportunity, is necessary for them. By complying with the conditions, they can gain the Plenary Indulgences granted to those who visit the Chapel of the Rosary, for the Festivals of the different Mysteries. Sick members can gain the Plenary Indulgence granted to those who approach Holy Communion on the First Sunday of the month in the Church of the Confraternity, and the Indulgences granted to those who are present at the Procession—provided, having confessed and communicated, they recite the entire Rosary before some pious picture or representation. There are, besides, other Partial Indulgences for the sick.

At the Hour of Death.

The members faithful to the recitation of the Rosary, once a week, gain a Plenary Indulgence, applied by the priest, according to the form called the *Absolution of the Rosary*.

For those who receive the Sacrament of Penance and Holy Eucharist, another Plenary Indulgence.

Whosoever has recited the Rosary, *at least once during life*, and has confessed or resolved

to confess, and holds the blessed candle of the Rosary at the hour of death, gains another Plenary Indulgence.

Whosoever has confessed and communicated, and invokes, at least interiorly and from his heart, if he cannot pronounce with his lips, the Name of Jesus—another Plenary Indulgence.

For every one who, having received the sacraments, and made profession of the Catholic Faith, recites the *Salve Regina*, and recommends himself to the protection of Mary, another Plenary Indulgence.

For every one who, having confessed and communicated, invokes the Sacred Name of Jesus, at least mentally, if unable to do so with his lips, and gives some sign of contrition, another Plenary Indulgence.

For the Dead.

The altar of the Rosary is privileged for all the priests of the Order of St. Dominic, and for all the members of the Confraternity of the Rosary who celebrate Mass there for a member. This rare privilege has been extended by Benedict the Thirteenth to all the altars of the churches of the Dominicans, in favor of all the souls of the faithful departed,

but only for the Masses of the Religious of the Order.—September 22d, 1724.

All of the foregoing Indulgences are applicable to the souls in Purgatory.

All the Indulgences of the Rosary, *without exception*, can be applied to the poor suffering souls in Purgatory.

XIX. Miracles.

Before we enter upon the subject of the Miracles of the Rosary, let us hear what the great St. Liguori says in reference to those fastidious persons who believe in no miracles but those recorded in the Holy Bible.

"Some persons," says he, "boasting of being free from prejudices, take great credit to themselves for believing no miracles but those related in the Holy Scriptures, esteeming all others as tales and fables for foolish women. But it will be well to repeat here a just remark of the learned and saintly Father John Crasset, who says that the wicked are as ready to deride miracles as the virtuous are to believe them; adding, that as it is a weakness to give credit to all things, so, on the other hand, to reject miracles which come to us attested by grave and pious men, either savors

of infidelity, which supposes them impossible to God, or of presumption, which refuses belief to such a class of authors. We give credit to a Tacitus and a Suetonius, and can we deny it without presumption to Christian authors of learning and probity? There is less risk, says Father Canisius, in believing and receiving what is related with some probability by honest persons, and not rejected by the learned, and which serves for the edification of our neighbor, than in rejecting it with a disdainful and presumptuous spirit."

XX. Miracles of the Rosary, or its Wonderful Effects.

To the invocation of the Divine Mother, by the Rosary, is owing the cure of the sick, the resurrection of the dead, and deliverance from the most frightful dangers. Six centuries unite their mighty voices to attest this. Heaven has bestowed miraculous favors upon those whose zeal exerts itself to sustain, defend, and propagate the Rosary throughout the world, and upon those who placed their confidence in its devout recitation.

The miracles of the Rosary are remarkable

by a twofold title: 1st, By their quality. The Rosary performs wonders of the first order, in which the finger of Almighty God manifests itself with extraordinary distinctness.

2d, By their numbers. Since its institution, all ages, and every place in the universe, have been, and are still filled with these miracles. Father Riera—a Spanish Dominican—collected in a special work more than five hundred facts of this kind, and yet, he is far from having gathered them all. If it were necessary to write them, said Mary to Blessed Alanus, they would form immense volumes.

Among these numberless miracles which recommend the devotion of the Rosary, we shall cite the following from approved authors.

A young man given up to the vicious habit of impurity, dared not reveal it in confession, and, notwithstanding, he approached the altar to receive the Body and Blood of Christ. One day he heard Father Conrad—a worthy son of St. Dominic—speaking on the Rosary. This holy priest was a fervent preacher of this devotion. The heart of this youth was gained by the Rosary. His name was enrolled in the Confraternity, and he began to render to the Queen of Heaven the tribute of his praises.

O wonder! scarcely had he recited the Rosary during three days, when his soul is suddenly overwhelmed with a sentiment of sincere sorrow. The remembrance of his baseness allowed him no repose, and he was obliged, by reason of his remorse of conscience, to present himself to the minister of God at the tribunal of penance, in order to purify himself from his great sacrileges. The Rosary obtained for him the grace to conquer his temptation of shame. This devotion also gave him strength to resist his inveterate habit of impurity, and a great tranquillity succeeded the agitation of his soul.

St. Francis of Sales, having arrived at the age of seventeen, finished his studies at Paris, without losing his innocence and piety. However, Almighty God, in order to try and purify him the more, permitted the demon of despair to attack him. This enemy of the human race imprinted deeply upon the mind of the young man an idea of a certain reprobation, of the entire worthlessness of his good works, and an inevitable damnation. Thus he fell into a profound desolation. He became utterly insensible to thoughts of Heaven, and entirely absorbed in dark and gloomy imaginings. In-

capable of eating, sleeping, or diverting himself, he soon lost his health. Distrust reigned in the depths of his heart, all his words expressed doubt and uncertainty. "Unfortunate being that I am," said he to himself, "I am, alas! deprived of the grace of my God, and of the sweetness of His love, and of the charms of His communications.

"And, notwithstanding, have I not given Him all? Am I not entirely consecrated to His service? Have I not vowed an eternal fidelity to Him? And, now, I am without consolation, in an eternal despair, deprived of my God! O Virgin," added he, "Mother of goodness! I shall never behold thee, never love thee in Heaven! Frightful calamity! misfortune that should be mourned with tears of blood! Ah! at least, O King of Heaven! and O Queen of Angels! if I am always to be separated from you, do not permit me to blaspheme and curse you in hell!" Thus spoke the pious youth. The temptation lasted for a month, but, at last, it pleased God to deliver him from it by means of the "Comfortress of the Afflicted"—the Divine Mother. Behold, then, how he was, at length, liberated from it. One evening, on entering a chapel, he per-

ceived framed, and suspended upon the wall, the celebrated prayer of St. Bernard, called the *Memorare.* He recited it most fervently; then, prostrating himself upon his knees, he renewed his virginal consecration to Mary, and afterwards he made a vow to recite, every day of his life, at least a *Third Part of the Rosary.* "O Mary," continued he, "be my advocate with Jesus, to whom I dare not address myself. If I am so unhappy as to be incapable of loving God, so worthy of love, in the next world, grant that, in compensation, I may love Him with all my strength on earth. I implore most earnestly this grace. O Mother of Jesus, thou wilt not refuse to obtain it for me." After this prayer, St. Francis cast himself, with confidence, into the arms of the divine mercy, and awaited the holy will of God. But hardly was his petition finished, when a complete change took place in his heart. The temptation ceased, his persecutor—the demon of despair—disappeared, peace returned, and with it, his bodily health.

The Saint was ever faithful to his vow. He never failed to recite a *Third Part of the Rosary* every day of his life. Amid the most absorbing occupations of the apostolic minis-

try, he never slept, it mattered not how late the hour, without fulfilling his vow. Admitted when he was young into the Confraternity of the Rosary, he often preached its excellence, and exhorted preachers to announce it to the people as an abundant source of graces.

The devout author of a book in honor of the Rosary, entitled, the "Secret of every Grace," relates that St. Vincent Ferrer once said to a man dying in despair: "Why will you ruin yourself, when Jesus Christ wishes to save you?" And he answered, that in spite of Christ he would be damned. The Saint replied: "And you, in spite of yourself, shall be saved." He began to recite the Rosary with the persons of the house, and behold, the sick man asked to make his confession. He made it, weeping, and then died happily.

The same author relates that a poor woman was buried by an earthquake under the ruins of a house. The persons who were employed by a certain priest to remove the stones, were not a little surprised when they found her alive and uninjured. When she was interrogated what devotion she had practised, she answered that she had never failed to recite the Rosary.

The following miracles wrought by means

of some Rosaries which had belonged to St. Philip Neri, may be found in the life of that Saint, published by the Oratorian Fathers. "A year or thereabouts after the death of St. Philip, a daughter of Pietro Contini, named Barbara, was grievously ill of continual fever, and the physician doubted if she could survive. The mother told her to say a Rosary on some beads which had belonged to the Saint, and the fever instantly ceased, so that the next day she was perfectly well.

Felice Sebastiani, her mother, had suffered for eight successive months from a very painful disease in both her legs, which were absolutely covered with sores, one of which was so large that the bone was distinctly visible. The surgeon, when he saw to what an extent the disease had gone, said that he could by no means guarantee her recovery. This quite disheartened the poor woman, and she began to weep, and recommend herself to the holy father. She begged him, that as he had cured her daughter Barbara, he would also obtain favor for her from God, making a vow that if she were cured she would make an offering at his tomb of two legs of silver; then, with the same Rosary with which her daughter Barbara

had been cured, she touched her legs four or five times, wherever they were bad, after which she laid herself down to rest, and slept soundly all the night through, which she had not been able to do for eight months past. In the morning when she came to look at her sores, and lifted up, one after another, the plasters which were upon them, she found them all completely healed up, with the flesh healthy and firm, and the skin perfectly formed; nor did she ever again suffer from this dreadful complaint. A child named Virginia, daughter of Pietro Ruissi, and Vittoria Frangipani, had a very severe fever, and her grandmother put about her neck a Rosary which had belonged to the holy father; no sooner had it touched her than the fever left her.

There were four persons condemned to death, one of whom was named Agostino; this man was so obstinate that he wished, when he was to pass before the governor's palace on his way to the scaffold, to cry out aloud and tell him that he had done him wrong, and that he summoned him before the tribunal of Almighty God; and they could not divert him from his purpose, although many had tried their best, and had spent great part of the night in doing

so. At length it occurred to Monte Tazzara, who was one of those who were trying to comfort the prisoners, to take a Rosary which had belonged to St. Philip; and he said to the condemned man, "I wish you to say this Rosary once, with devotion, in honor of that holy father to whom it belonged, to the end he may intercede for you, and rid you of this temptation, and obtain for you true contrition for your sins." Agostino took the Rosary, and asked Monte what the name of the father might be; he answered that he was called Philip. Then Agostino, touched by the grace of God, knelt down and began to recite the Rosary, when suddenly he broke out into sobs and tears, imploring pardon of his sins; he said that the temptation was gone; and he heard Mass and communicated at it with great devotion, and persevered with every sign of contrition to the last, begging that he might be allowed, before he died, instead of summoning the governor before the tribunal of God, to ask the people to say a Pater Noster and an Ave Maria for his soul; a request which was granted him."

"A young woman named Francesca, of Tivoli, who, many years before, had gone to confession to the holy father, was ill with continual,

fever of so bad a nature, that when the surgeon touched her with the lancet to draw blood, corrupted matter came out, so that she was given over by all. A Rosary of St. Philip's was given her, and she was told she must have faith. The following day the fever subsided, and Francesca was perfectly cured."

"When Tiberio Astalli was riding along a road above Tivoli, he saw, at a little distance, a crowd of people, and heard some one screaming violently; he therefore turned his horse's head towards the spot, and found that they were taking a woman to a place called St. Angelo, who, they said, was possessed, and they could not get her a step farther, because she had planted her feet on the earth with all the force of a demoniac, so that although several men were there, they were unable to drag her from that position. Tiberio recollected that he had about him a Rosary which had belonged to the Saint; wherefore he dismounted from his horse, and without her perceiving it, placed the Rosary upon her, when she instantly screamed out, 'They are putting fire on me!' at the same time she began to run towards the castle, so that they were able to take her where they wished without further trouble."

Let us now bring this subject to a conclusion in these beautiful words of Father Barry: "The work of conversion went bravely on: Dominic reaped a harvest of souls, and our sweet Mother, a harvest of glory."

"From that day to this, the devotion of the Rosary has never lost its hold on the affections of the faithful. To recount the wonders it has wrought and still continues to work until the day of doom, in Heaven, on earth, and in Purgatory, would require an inspired tongue, and the vision of prophecy. The glory that surrounded it at its birth, went on increasing, until it culminated with a dazzling radiance on the meridian of the Mary-protected Church, towards the close of the sixteenth age."

XXI. Chastisement of a Notorious Calumniator of the Rosary.

Heaven has struck the scoffers and calumniators of the devotion of the most holy Rosary with remarkable chastisements. Let the following example, which was made of one of them, deter all persons from sneering at the Rosary, and from saying any thing against it.

When St. Dominic was preaching at Carcas-

sone, in France, an Albigensian heretic, who was possessed by demons, and fearfully tormented by them, was brought to the Saint, because he had publicly spoken against the devotion of the Rosary. Saint Dominic then commanded those demons, in the name of God, to declare whether the things which the Saint had said concerning the Rosary were true; and they were constrained to make the following avowals: "O Christians, all this our enemy has said of Mary and of the most holy Rosary is entirely true. If you do not give credit to his words, great calamities await you . . . The Mother of Jesus is all-powerful to preserve her servants from hell!" They were also constrained to declare: "That as the sun dispels the shades of night, thus does she dispel our machinations and snares. None of our deceits escape her, she annihilates our stratagems! Alas! we are forced to confess it; *no one is lost who perseveres in True Devotion to Mary, and in the devout and constant recitation of the Rosary*, for Mary obtains for her true servants a hearty sorrow for their sins, and the grace to make a salutary confession." St. Dominic forthwith invited the people to recite aloud the entire Rosary, and he began it himself. When

this most advantageous practice was finished, the wretched man was entirely freed from the demons who tormented him. This manifestation converted a multitude of the erring. This teaches us not only how terrible are the chastisements reserved for the calumniators of the Rosary, but also what treasures of grace and salvation are contained in this most holy practice.

Two saints of the Dominican Order testified to the foregoing example.

Some fastidious persons may smile at the idea of this miserable man being possessed by devils, and of his being freed from them. But we read in the Gospel of St. Matthew, chap. viii., of two men being possessed by devils, and of Christ driving them out of those men, and permitting them to go into the swine. And many may sneer at the avowals of those demons in the just-cited example, but let them ponder well on these words of the aforesaid chapter: "And the devils besought Him, saying: If thou cast us out hence, send us into the herd of swine. And he said to them: Go. And they, going out, went into the swine."

XXII. It only takes about Ten Minutes to recite Five Decades.

Many persons allege that it takes too much time to recite the Rosary. Now, I assert that it does not require very much time. For if you look at a watch or a clock, you will find that it only takes about ten minutes to say a *Third Part of the Rosary*, or the five decades. I do not mean a Third Part of the Rosary, with the prayers which precede or follow the Mysteries, that are to be found in many prayer-books, and which some persons erroneously imagine they are bound to recite; I only mean the essential parts which are to be said in the five decades. This erroneous idea, about saying certain prayers in the Rosary, which no one is bound to recite, deters many persons from getting their names inscribed in the Confraternity, not unlike the erroneous idea about the obligations of the Scapular of Mount Carmel, or, as it is commonly called, the Brown Scapular, which prevents very many persons from being invested with it.* But to resume.

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* Those persons erroneously imagine that they would have to say seven "Our Fathers" and seven "Hail Mary's" every day; and if they eat flesh upon Wednesdays and

Now if a person cannot afford ten minutes in twenty-four hours, or fourteen hundred and forty minutes—the number of minutes in a day—it is very strange, indeed. But what is still more strange, if he cannot afford about half an hour in seven days, or a hundred and sixty-eight hours—the number of hours in a week

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Saturdays, that they would be obliged to double the prayers. This is a most erroneous idea. For the opinion of all Carmelites who have written on the subject is, to be a member of the Confraternity of the Scapular, that is, as we find in a certain Scapular work, to be entitled to a participation in the merits and good works of the whole Order of Mount Carmel, and to have a right to the personal Indulgences of the Confraternity, *no particular prayer, fast,* or *abstinence has been prescribed by the Church.* It is true, the members—and they only—gain an Indulgence of forty days by saying seven "Our Fathers" and seven "Aves;" but they are not obliged to do so, nor do they lose any thing but that Partial Indulgence by not reciting them.

"Some persons are deterred from embracing the devotion of the Scapular," says this Scapular work, "by the idea that they would thereby be obliged either to recite the Office of our Blessed Lady, or to abstain from meat twice a week; whereas, they may be good members of the Confraternity, and enjoy the most of the advantages of it, as has been already observed, by simply wearing the Scapular." For more proofs about the obligations of the Scapular, see the Golden Book of the Confraternities.

—to recite the entire Rosary. Many Christians who say they have not time to recite the Rosary, can afford to spend hours, and even whole days, and what is still more, entire weeks, in sinful amusements, in pleasure-trips, in idle and sinful conversation; but if there be question of saying the Rosary or other prayers, they will answer that they have no time. Indeed, this is one of the strangest things in the whole world.

XXIII. No one ought to be Ashamed to Recite the Rosary, or get Enrolled in the Confraternity.

There are some persons who are ashamed to be seen with beads in their hands, or are ashamed to recite the Rosary before others. Now, after a great servant of God, like the illustrious St. Dominic, and after his great Order, so distinguished for its learning and piety, which has been most justly called by several Sovereign Pontiffs, "the Order of Truth"—"Ordo veritatis"—and "the impregnable bulwark of the Church against heresy," shall we blush at the practice of the Rosary? Oh, no! on the contrary, we will be proud to

offer our homage to the Queen of Heaven, with so praiseworthy an assemblage. We have often seen the likenesses of some of the most eminent saints with beads in their hands, or with beads hanging from their girdles; these great servants of God certainly were not ashamed to recite the Rosary before others. The illustrious St. Francis of Sales loved to wear the beads at his girdle, and always felt happy in eulogizing the Rosary.

Neither let us be ashamed to get our names enrolled under the banners of Mary. Several Sovereign Pontiffs have wished to be inscribed in her Confraternity, and that venerable servant of the servants of God—Innocent the Eleventh—when he was at the point of death, begged to receive the Absolution which is imparted to the members of the Confraternity at the hour of death. Bossuet—that great and learned bishop—gloried in belonging to the Confraternity at Paris.

Priests and religious have followed the example of the Vicars of Christ and of the saintly bishops—their superiors. St. Vincent of Paul, for example, established the Confraternity of the Rosary in the two parishes temporarily confided to his care. The Blessed Peter Mat-

taincourt instituted it in his. St. Stanislaus Kostka, of the illustrious Society of Jesus, held the Rosary-beads in his hands until his last sigh. A priest said to him: "of what use is it to wear that Rosary around your hand, if you cannot recite it?" The saint answered: "It serves to console me, for it is something belonging to my Mother." The Blessed Alphonsus Rodriguez, of the same illustrious Society, made the recitation of the Rosary his principal exercise. Not to say any thing of the children of St. Dominic, the Rosary being their especial exercise, nothing is more natural than their attachment to this most holy devotion.

The laity of Catholic nations, enlightened by a lively faith, have always honored, and assiduously recited it. When their rulers were thoroughly religious, they did not blush to enrol themselves in the Confraternity of the Rosary. Maximilian, emperor of Germany, belonged to the Confraternity; also the kings of Spain, and several kings of France. The royal children of France were even inscribed on its Register at their baptism; two members of the Order of St. Dominic being charged to recite the Rosary in their place, until they were of an age to acquit themselves of this obligation.

XXIV. In this Age of Indifferentism the Rosary is not sufficiently known.

In this age of infidelity and the want of Faith, in this age of indifferentism, or rather insensibility to all things which relate to eternal salvation, and in this age of immorality, the Rosary is not sufficiently known, even among Catholics. Some who have the name of being zealous members of the Church, or at least have the name of being its communicants, not unfrequently turn this holy devotion into ridicule. But let those persons remember that according to a great prayer-book—the Visitation Manual—"to despise it is a sure indication of an uncatholic spirit, and to neglect it, may be attributed, in most cases, to a lack of piety." And let them, also, remember, if it be good and advantageous to practise the Devotion of the Rosary, and to instil a love for it into the hearts of others; it is fatal, on the contrary, to despise or ridicule it, and turn our neighbor from it—because Heaven has struck its scoffers and calumniators with remarkable chastisements.

XXV. The Rosary ought to be devoutly recited.

Let all persons remember that the Rosary must be devoutly recited. And let us here call to our remembrance what the Holy Mother of God said to St. Eulalia, "that she was better pleased with five decades said with pauses and devoutly, than with fifteen said in haste and with less devotion."

A small work styled "Catholic Festivals and Devotions," says: "The utterance of certain prayers constitutes but a small part of the use of the beads. It is by no means an easy thing to say the Rosary well; but we may safely affirm that any one who can do so, has little more to learn in the science of devotion. Those fifty little beads,—to how many eyes they seem but the barren mockery of prayer! To how many a saintly soul, trained and taught to use them, have they contained the very life-blood of devotion! One thing is very certain,—if an hour spent with Jesus and Mary be a blessed thing, Catholics have a good right to love and use the Rosary."

XXVI. Recapitulation and Conclusion.

The conclusion to which we are to come from all that has been said in this little treatise is, to recite at least a *Third Part of the Rosary* every day we can. If we firmly resolve to offer to the Divine Mother the tribute of this prayer once a day, we shall certainly rejoice, if not during life, at least when we are upon our couch of death.

My dear reader, let me here recapitulate some of the things which have been said in this Short Treatise on the Rosary. Remember that the Rosary is a heavenly institution, according to the testimony of several Sovereign Pontiffs; remember that the most excellent and most ancient prayers in the Church are to be found in the Rosary; and remember that the Rosary contains the greatest and most beautiful Mysteries of the Redemption of man. Also, remember all the graces and privileges with which the Supreme Pastors of the Church have been pleased to enrich it; and remember what they have testified in regard to its admirable fruits, viz.: that it is "the light which dispels the darkness of heresy," "the augmentation of the Christian religion," "the salvation

of the faithful," "the destruction of sin," "a treasury of graces," "the shining ornament of the Catholic Church," and that it "appeases the wrath of God."

Remember, also, the distinguishing title—Most Holy—which the Church of Christ has given to the Rosary; remember in a special manner the great number of Indulgences which she grants to the members of the Confraternity; and remember that all these Indulgences are applicable to your dear deceased relatives and friends who at present may be suffering in the fiery dungeons of Purgatory.

But especially remember the immense advantages which will accrue to you, if you get enrolled in the Confraternity, viz.: that by inscribing in the Register the names of your deceased relations and friends, you cause them to participate in the graces, Indulgences, and good works common to all the members; also, as soon as you become a member, you participate in all the graces, good works, and mortifications of the entire Dominican Order, not only during life, but also after death, and likewise that you have all the children of St. Dominic praying for you both in life and death.

Remember, also, the great glory which the

Rosary has given to Almighty God since its institution; but especially remember, since its appearance, that all ages, and every place in the universe, have been and are still filled with its miracles or its wonderful effects; for you know that the Blessed Virgin revealed, if it were necessary to write all of them, that they would form immense volumes.

But in an especial manner remember that as often as you say the Sorrowful Mysteries, so often do you recall to your memory the great sufferings which Jesus Christ underwent for the love of you, and who shed the last drop of His most precious blood for you. Remember, also, when you say the last two Sorrowful Mysteries, you can reflect upon some of the Dolors of the Blessed Virgin.

In fine, most especially remember that when you get enrolled in the Confraternity of the Most Holy Rosary, in any part of the earth, that you become a participant in the prayers of all the members throughout the world, or, in other words, you have millions of persons making intercession for you at the throne of mercy.

Now, what you are to conclude from this Recapitulation is, not only to recite the Rosary,

but also to get your names inscribed in the Confraternity. If you do not get enrolled under the banners of Mary for your own sake, at least do so for the sake of your dear deceased relatives and friends, for you know unless you are a member yourself, you cannot get their names inscribed. And remember, when you belong to this Confraternity, you are not bound to attend any meeting, nor are you obliged to pay any fee, neither upon the day of your entrance nor at any other time. All you are bound to do is, as you are aware, to have your name enrolled in the Confraternity, to recite the entire Rosary once a week, upon beads which have been blessed by a priest having the faculty of so doing, and lastly, to reflect upon the corresponding Mystery, if you can, during the time in which you are saying each decade. If you reside in a place where there is no Confraternity, send your own name and the names of your dear deceased relatives and friends to a Dominican convent, or to a priest who has the faculty of enrolling members. This faculty is received from the Master-General of the Dominican Order, from whom ecclesiastics of all parts of the world receive the power of blessing beads, and of admitting

persons into the Confraternity. If we do not get enrolled, at least let us strive to recite the Rosary from time to time. And let neither business, nor prosperity, nor adversity, nor distress, nor uneasiness, nor pleasure, nor crosses, nor temptations, nor men, nor devils, hinder us from saying the beads at least three times in the week. And if we persevere in reciting the Rosary devoutly and constantly, it will be a means of conducting us to the mansions of the Blessed. Amen.

Solemn Reception of Persons into the Confraternity of the Most Holy Rosary.

The candidate, previously furnished with Rosary-beads and a lighted candle, kneels at the steps of the altar of the Rosary, or at the communion-rails. The Superior of the Confraternity, or the priest who has the faculty of admitting persons to be members, ought to wear the white stole. The server receives in a tray or basin the beads of the candidate. The server also ought to have in readiness the holy water and the Register of the Confraternity. It is advisable to address some words to the candidate upon the great advantages of belonging to the Confraternity, and the obligations which it imposes. After the versicles and prayers are said, the beads are blessed, if they have not already been.

Then the Superior receives the candidate into the Confraternity by repeating these words, "By the authority," &c., &c.

After this formula is pronounced, the person received is sprinkled with holy water, and his name is immediately inscribed in the Register. The ceremony is finished by giving him the

Rosary-beads, the Superior saying, "Receive," &c., after which the versicle, *Our help is in the name of the Lord*, and its response, *Who made heaven and earth*, are said.

NOTE.—Although the ceremony of solemnly receiving persons in the Confraternity is not essential, yet it is very advisable to use it.

Days on which the Members of the Rosary, Receiving Holy Communion, obtain a Plenary Indulgence.

1st. Every first Sunday of the month.

2d. On two Fridays in Lent, at the option of the person.

3d. The following Festival days:—

Jan. 6. The Epiphany, and on the Sunday within the Octave.
" 23. St Raymond of Pennafort.
" 28. Translation of St. Thomas of Aquin.
Feb. 2. The Purification of the B. V. Mary.
" 13. St. Catharine of Ricci.
Mar. 7. St. Thomas of Aquin.
" 25. The Annunciation.*
Holy Thursday and Good Friday.
April 5. St. Vincent Ferrer.
" 20. St. Agnes.
" 29. St. Peter M.
" 30. St. Catharine of Sienna.
May 3. Invention of the Holy Cross.
" 5. St. Pius V.

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* When any Festival day is transferred, the Indulgence is transferred with it.

May 7. The Crown of our Lord.
" 10. St. Antoninus.
July 2. The Visitation of the B. V. Mary.
Aug. 4. St. Dominic.
" 15. The Assumption of the B. V. Mary.
" 16. St. Hyacinth.
" 30. St. Rose of Lima.
Sept. 8. The Nativity of the B. V. Mary.
" 15. The Commemoration of the miraculous image of St. Dominic in Surian.
Oct. 10. St. Louis of Bertrand.
Nov. 1. All Saints' Day.
" 9. The Festival of All Saints of the Dominican Order.
" 21. The Presentation of the B. V. Mary.
Dec. 8. The Conception of the Immaculate Virgin Mary.
" 25. The Nativity.

For seven Fridays previous to the Feast of St. Vincent Ferrer, on every Friday, an Indulgence of seven years and as many quarantines to the pious communicant, and a Plenary one on one of those Fridays at his option.

Likewise, to such as practise the devotion of the fifteen Thursdays previous to the Feast of St. Dominic, fasting and receiving the Holy

Communion on each Thursday, one hundred days of Indulgence are granted for each Thursday, and a Plenary one on one Thursday at their option.

N. B.—1st. It is understood that for the above Indulgences, some prayer, according to custom, should be said for the Church, according to the intention of the Sovereign Pontiff.

2d. Those who go weekly to confession are considered as confessed on any day through the week on which any Plenary Indulgence is granted, so that if they be otherwise in a state of grace, they receive the Indulgence without going to confession on the day of the Holy Communion, or on the previous day.*

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* For an excellent explanation of Indulgences, see St. Vincent's Manual.

PART SECOND.

SIX REASONS

FOR BEING DEVOUT

TO

MARY.

First Reason.

The First Reason we shall assign for being devout to the Holy Mother of God is, because she is our spiritual Mother. When our Divine Redeemer was hanging on the cross, He gave her as a Mother to us all, in the person of St. John, the beloved disciple. For proof of this assertion, see the twenty-sixth and twenty-seventh verses of the nineteenth chapter of that holy Evangelist, and you will find these words: "When Jesus, therefore, saw His Mother and disciple standing, whom He loved, He saith to His Mother, 'Woman, behold thy son.' And after that He saith to the disciple, 'Behold thy Mother.' And from that hour the disciple took

her to his own." Now, most assuredly, Mary was not the carnal mother, or the mother according to the flesh, of St. John, and to assert this would be a great heresy, and a most horrid impiety, because Helvidius and other heretics were condemned for inferring from these words of the twenty-second verse of the first chapter of St. Matthew, "Till she brought forth her first-born Son," that Mary had other children besides Christ. St. Luke says, speaking of the birth of the Saviour of the world, that the Holy Mother of God "brought forth her first-born Son" (Luke, ii.) "Therefore," says a certain author, "if the Evangelist affirms that Mary brought forth her first-born, is it to be supposed that she afterwards had other children?" But the same writer adds, "If it is of faith that Mary had no other children according to the flesh except Jesus, then she must have other spiritual children, and these we are." God revealed this to St. Gertrude, who, reading the passage of the Gospel just quoted, was troubled, not being able to understand how that Mary being the Mother of Christ alone, it could be said that He was her first-born. And our Lord explained it to her, by telling her that Jesus was her first-born ac-

cording to the flesh, but that men were her second-born according to the spirit. When our divine Saviour, then, said to Mary, "Behold thy son," He only meant to constitute her the spiritual Mother of St. John, and in his person, the spiritual Mother of all the faithful. Now it can be most clearly proved from those words, "And after that, He saith to the disciple, Behold thy Mother:" that Christ did appoint Mary the Mother of all the faithful; and take special notice that the Evangelist does not record these words, "He saith to *John*, but to the *disciple*," to signify, as we learn from the "Glories of Mary" (chap. 1st, section 2d), that our Redeemer did constitute her the common Mother of those who, being Christians, bear the name of disciples, which was the first name by which the Christians were known.

The Holy Fathers tell us that Mary became our spiritual Mother, at two different times. The first, when she, according to St. Bernardine, of Sienna, at the Annunciation of the angel, gave her consent to become Mother of the Eternal Word, which He awaited before making Himself her Son; she, by this consent, ever from that time demanded of God, with

lively affection, our salvation; and she was earnestly engaged in obtaining it, so that henceforth, she has borne us, as it were, in her womb, as a most loving Mother (*Trac. de B. V., serm.* 6). It is not, then, by chance, or in vain, that the servants of Mary call her Mother. "It would seem that they cannot invoke her by any other name," says St. Liguori, "and are never weary of calling her Mother; Mother, indeed, for she is truly our Mother, not according to the flesh, but the spiritual Mother of our souls and of our salvation" (*Glories of Mary*, chap. 1, sec. 1). . . . . "The royal prophet," says he, "although the Blessed Virgin was not yet born, besought of God salvation, by dedicating himself to Mary as her son, and thus prayed: 'Save the son of thy handmaid'" (Psalm lxxxv. 16). "Whose handmaid?" asks St. Augustine. "She who says, Behold the handmaid of the Lord." "Every one who loves this good Mother, and trusts in her protection," says St. Bonaventure, "should take courage and repeat: 'What do you fear, O my soul? The cause of thy eternal salvation will not be lost, as the final sentence depends upon Jesus, who is thy Brother, and upon Mary, who is thy Mother."

The second time in which Mary became our spiritual Mother, or in which she brought us forth to grace, was, according to St. Liguori, when, on Calvary, she offered to the Eternal Father, with so much sorrow of heart, the life of her beloved Son, for our salvation. Wherefore, St. Augustine asserts that, having then co-operated, by her love, with Christ, in the birth of the faithful to the life of grace, she became also, by this co-operation, the spiritual Mother of us all, who are members of our Head, Jesus Christ (*Glories of Mary*, chap. 1, sec. 1).

Mary is our Mother, not according to the flesh, but by love. "I am the Mother of beautiful love" (Ecclus., xxiv.) Hence she becomes our Mother only on account of the love she bears us. The saints, because they loved God exceedingly, have done much for the love of their fellow-men. But who has loved God more than Mary? "She loved God more," says St. Ligouri, "in the first moment of her life, than all the saints and angels have loved Him in the whole course of theirs." Consequently, as there is not and never shall be any angelic or human being who loves or will love God more than Mary, so there is and can be

none, excepting God alone, who loves us more than this our loving Mother. "If the love of all mothers for their children," says St. Liguori, "and of all the saints and angels for their devoted servants, were united, it would not be so great as the love that Mary bears to one soul alone." Yes, she loves us more than all the angels and saints united.

Moreover, Mary loves us very much, because we cost her so many pains. We are those children for whom, that we may have the life of grace, Mary suffered the extreme pain of sacrificing her most dear Son; submitting, for our sakes, to see Him expire before her eyes, amid the most excruciating torments. The Holy Word of God tells us that: "God so loved the world as to give His only-begotten Son." The seraphic doctor, St. Bonaventure, of the great Order of St. Francis, remarks, "It may be said of Mary also, that she so loved us as to give her only-begotten Son." And when did she give Him to us? "She gave Him to us," says Father Nieremberg, "when first she consented to His death, she gave Him to us, when others deserted Him through hatred or through fear, and she alone could have defended before the judges the life

of her Son." And who can doubt that the words of so good a Mother would have had great power with such a judge as Pontius Pilate, to induce him not to sentence a Man to death Whom he knew and declared to be innocent? "But no," says St. Liguori, "Mary would not utter even one word in favor of her Son, to prevent His death, upon which our salvation depended; in fine, she gave Him to us again and again, at the foot of the cross, in those three hours when she was witnessing His death; because then, at every moment, she was offering for us His life, with the deepest grief, and the greatest love for us, at the cost of great trouble and suffering, and with such firmness, that if the executioners had been wanting, as Saints Anselm and Antoninus tell us, she herself would have crucified Him in obedience to the will of His Father, who had decreed that He should die for our salvation. How grateful should we be to Mary for an act of so much love! for the sacrifice she made of the life of her Son, amid so much anguish, to obtain salvation for us all! The Lord, indeed, rewarded Abraham for the sacrifice he was prepared to make to Him of his son Isaac; but what can we render to Mary for the life of her Jesus, as

she has given us a Son more noble and beloved than the son of Abraham?"

Mary loves us very much, because we have been commended to her as children by her beloved Jesus, when, before expiring, He said to her: "Behold thy son." These were the last words of her Divine Son to her. The last mementos left by beloved friends at the time of their departure from this valley of tears, are immensely valued, and the memory of them shall never perish.

The Holy Mother of God incomparably exceeds all her children in affection, even if they were to love her to the best of their power. "Mary is always more loving than her lovers," says Saint Ignatius the Martyr. Let us love her as much as St. Stanislaus Kostka, who loved his most dear Mother Mary so affectionately, that when he spoke of her, every one who heard him wished also to love her. Let us love her as much as St. Bernard, who loved her to such a degree that he called her the "ravisher of hearts." Let us love her as much as St. Philip Neri, who felt consoled in merely thinking of Mary, and upon this account called her his delight. Let us love her as much as St. Aloysius, who burned constantly with so

great a love of the Immaculate Mother, that as soon as he heard the sound of the sweet name of Mary, his heart kindled, and a flame, perceptible to all, lighted up his countenance. In fine, let us love her as much as so many hundreds of her devoted servants have loved her, who left nothing undone in order to manifest their intense love towards her.

Let us, likewise, endeavor to commend ourselves to her very often during the course of the day, like many of her devout clients, especially a very holy religious of the Order of St. Dominic, whose name was Leonard. This saintly man, as we read in the Chronicles of his Order, who was wont to recommend himself two hundred times a day to Mary, when he was upon the point of expiring, saw one of charming and majestic beauty as a queen by his side, who said to him: "Leonard, do you wish to die and come to my Son and me?" "Who are you?" he answered. "I am the Mother of mercy," she replied; "you have many times invoked me, and now I come to receive your soul; let us go to paradise." "On that same day Leonard died," says St. Liguori, "and we hope that he followed her to the mansions of the blessed."

Bernardine de Bustis says that "Mary is more desirous to do us good and bestow favors upon us than we are to receive them" (Mar. 1, serm. 5). Therefore, Blessed Albertus Magnus, of the Order of St. Dominic, who was very much devoted to Mary, applies to the Blessed Virgin these words of Wisdom: "She preventeth them that covet her, so that she first showeth herself to them." She comes to our aid before she is invoked.

"Although Mary loves all men as her children, yet she recognizes and loves especially those who most tenderly love her," says St. Bernard. "Ego diligentes me diligo;" *i. e.*, "I love those who love me" (Prov., viii.) She herself declares that she cannot but love them who love her. "Oh, how easy it is," cries out Blessed Albertus Magnus, "for those who love Mary to find her, and to find her full of love and mercy." Those happy lovers of Mary, as the Abbot Celles asserts, are not only loved but served by her.

Mary assured St. Bridget that she was Mother not only of the just and innocent, but also of sinners, provided they wished to amend. When a sinner becomes truly penitent, he finds this good Mother of mercy more ready to em-

brace and aid him than any earthly mother could be. St. Gregory the Seventh wrote thus to the Princess Matilda: "Desire to cease from sin, and I confidently promise you that you will find Mary more tender and loving than any carnal mother" (L. iv., Ep. xlvii.) How can that sinful wretch have the presumption to call himself a son of Mary, who disgusts her with his wicked life? A certain sinner once said to Mary: "Show thyself a mother;" but she answered him: "Show thyself a son." "He is accursed by God who angereth his mother" (Eccles., iii.) His mother—that is Mary—as an eminent writer remarks. "God curses every one who afflicts this his good Mother," says St. Liguori, "by his bad life or his wilfulness. I have said wilfulness, for when a sinner, although he may not have left his sins, makes an effort to leave them, and seeks the aid of Mary, this Mother will not fail to assist him and bring him to the grace of God."

"The office of a good mother is this," says St. Bernard: "If a mother knew that her two sons were mortal enemies, and that the one was plotting against the life of the other, what would she do but endeavor in every way to

pacify such fratricide. Thus," says the Saint, "Mary is the Mother of Jesus and the Mother of man; when she sees any one rendering himself, by sin, an enemy of Jesus Christ, she cannot endure it, and makes every effort to reconcile them. If a sinner comes with a good intention, although he may have committed all the sins that any mortal ever committed, the Holy Mother of God embraces him, and condescends in a most loving manner to heal all the wounds of his soul. And the Divine Mother herself said to St. Bridget: 'However great may be a man's sins, when he turns to me, I am ready to receive him immediately; neither do I consider how much he has sinned, but with what intention he comes; for I do not disdain to anoint and heal his wounds, because I am called and truly am the Mother of mercy'" (*Rev.*, c. 23).

I cannot conclude this first and most powerful reason why we should be devout to the Immaculate Mother, better than in the words with which St. Liguori concludes his second section on *How Much Greater Should Be Our Confidence in Mary Because She Is Our Mother.* These are his most loving and beautiful words: "Little children have always up-

on their lips the word, mother, and in all dangers to which they are exposed, and in all their fears, they cry, mother, mother! Ah, most sweet Mary! Ah, most loving Mother! this is precisely what thou dost desire; that we become little children, and always call upon thee in our dangers, and always have recourse to thee, for thou wishest to aid and save us, as thou hast saved all thy children who have had recourse to thee."

Second Reason.

The Second Reason we shall give why we should be devout to the Mother of God is, because Almighty God ordained that all graces should come to us through her hands. Is not this a most consoling thought for the devout clients of Mary, and for miserable sinners who wish to be converted? "Nor should this appear to any one inconsistent with sound theology," says St. Liguori, "since its author, St. Augustine, puts it forth as a general statement, that Mary has shared, by means of her charity, in the spiritual birth of all the members of the Church" (Lib. de Sanc. Virg., cap. 6). And according to the same St. Liguori, a well-known

author, whom no one will suspect of exaggeration or of fanciful and overheated devotion, adds that as our Saviour really formed His Church on Calvary, it is plain that the Blessed Virgin really co-operated with Him in a peculiar and excellent manner in its formation.

"And for the same reason it may be said," remarks St. Liguori, "that if she brought forth Jesus Christ, the Head of the Church, without pain, she did not bring forth the Body of this Head without pain. Hence she commenced upon Calvary to be, in a particular manner, the Mother of the whole Church. To say all in a few words, Almighty God, in order to glorify the Mother of the Redeemer, has ordained that her great charity should intercede for all those for whom her Divine Son offered and paid the superabundant ransom of His precious Blood, in which alone is our *salvation*, *life*, and *resurrection*."

Although we are not bound to believe that God ordained that all graces should come to us through the hands of Mary, yet many Holy Fathers, very many renowned saints, and very many learned theologians, have believed it. In this sentiment, then, in which so many great, saintly, and learned men concur, there is cer-

tainly nothing opposed to the sacred dogmas of the Church; but, on the contrary, it is entirely conformable to her sentiments, for in the public prayers approved by her, she teaches us to appeal constantly to the Divine Mother, and to call upon her as, "Health of the Weak," "Refuge of Sinners," "Help of Christians." And in the antiphon *Salve Regina*, i. e., *Hail Holy Queen*, approved by her, and required to be recited every day in the year, with few exceptions, by all the Clergy, both Regular and Secular, Mary is invoked as "Our life and our hope." Also the Church, in the Office which she requires to be recited on the Festivals of Mary, applying to her the words of Wisdom, gives us to understand that in her we shall find every hope, and also every grace. And, furthermore, she applies to her these words: "He that shall find me shall find life, and shall have salvation from the Lord." And again: "They that work by me shall not sin. They that explain me shall have life everlasting." Do not these passages of Holy Writ prove, that in Mary we shall find all graces, life, and eternal salvation?

It is true that we receive the grace of God by receiving the Sacraments worthily; and if

we receive them unworthily, instead of being the cause of our salvation, or of being the cause of obtaining grace for us, they are rather the cause of our reprobation; but Mary prays that we may receive them worthily, consequently it may be said, that we receive graces through her by means of the Sacraments.

It may be also said that we receive the grace of God by prayer, but if we pray with wilful distractions, our prayers, instead of causing Almighty God to shower down His graces upon us, rather cause Him to withdraw them far from us; but the Blessed Virgin helps us to pray as we ought, or to pray well; consequently it may be still said that we receive grace through her.

Let us now hear what some great saints and some learned men have said about this proposition: "That the Almighty ordained that all graces should come to us through the hands of Mary." "In vain," says St. Bernard, "would one pray to the other saints for a desired favor, if Mary did not intercede to obtain it for them." Thus, also, a certain writer explains, in this connection, that passage of the royal prophet: "All the rich among the people shall entreat thy countenance" (Ps. xliv.

13). "The rich of that great people of God are the saints," remarks St. Liguori, "who, when they wish to obtain a favor for one of their clients, all recommend themselves to Mary, that she may obtain it for them" (*Glories of Mary*, chap. v., sec. 2). Justly, then, according to Father Suarez, do we implore the saints to be our intercessors with Mary, who is their Lady and Queen. St. Anselm, addressing the Blessed Virgin, says: "O Lady! what the prayers of all these saints can obtain, in union with thine, thou canst obtain, by thy intercession, without their aid" (*Orat.* 45, *ad S. Vir. Mar.*) "But wherefore hast thou such power?" asks this great and learned saint. "Because thou alone art the Mother of our common Saviour, thou art the Spouse of God, the universal Queen of Heaven and Earth." "If thou dost not speak for us," says Father Segneri, "no saint will pray for us and aid us. But if thou art moved to pray for us, all the saints will engage to intercede for us and help us."

That most illustrious Dominican, St. Thomas Aquinas, the prince of theologians, and most deservedly styled the Angel of the Schools (who, according to the Pontiff John the Twen-

ty-second, shed more light on the Church than all other doctors), asserts that the Most Holy Mother of God is "all the hope of our salvation" (*Opuscul.* 7). He also says: "The Blessed Virgin is called full of grace in three ways: . . . . . The third, in reference to its overflowing upon all men. For great it is in each saint if he has enough of grace for the salvation of many; but this would be the greatest, if he had enough for the salvation of all men, and it is so with Christ and the Blessed Virgin; for in every danger we may obtain salvation through the glorious Virgin. Hence, in the fourth canticle, 'a thousand bucklers,' that is, remedies against dangers, are said to hang upon her,—'Mille clypei pendent ex ea.'. Hence, in every virtuous work we can have her aid; and, therefore, she herself says, 'In me is all hope of life and of virtue'" (Eccles., xxiv.) "But if the Lord has ordained, as we have proved," says St. Liguori, "that all graces shall pass through Mary, as a channel of mercy, we can, and ought ever to assert that Mary is our hope, by whose intercession we receive divine grace; hence it is, that St. Bernard called her the whole cause of his hope" (*Glories of Mary*, chap. 5, sec. 2).

An ancient father quoted by the celebrated Vincent Contenson, has written: "The fulness of grace was in Christ, as the head from which it flows, but in Mary, as the neck or channel through which it is transmitted." St. Ephrem, who flourished in the fourth century, says: "O most holy Virgin! receive us under thy protection, if thou wilt see us saved, since we have no other hope of being saved but through thee."

St. Bernardine says: "The abundance of Mary's graces is so great, that the divine intellect alone can know its extent." He also says: "The graces communicated to men have three degrees: thus, from God to Christ, from Christ to Mary, from Mary to us. Such is the ordinary course of Providence."

Of course we hold that Almighty God alone is the author of grace, which our Saviour merited for us, and all we maintain is, that the Divine Mother is the channel of mercy through which all graces are to pass.

Every one will concede God has decreed that all graces are to pass through the hands of Mary in this sense, that through her we have received our Saviour, by whose merits alone we have obtained all graces. Even

a certain modern author who denies the assertion "that whatsoever we receive from God comes to us by means of Mary," admits that the proposition can be understood in the foregoing sense, viz.: that through the Blessed Virgin we have received Christ, by the merits of Whom we have obtained all good gifts. Permit me here to remark that the above author is the only one whom I could find, that is opposed to the proposition mentioned above.

Let us, then, conclude this most potent reason why we should be devout to this Immaculate Mother, in the words of St. Bernard: "Let us strive," says he, "with all the affections of our heart, to reverence this Divine Mother, Mary, since this is the will of that Lord who would have us receive all good from her hands" (*Serm. de Nat. B. V.*) And then this most devout client of the Blessed Virgin exhorts us, whenever we wish and ask any favor, to recommend ourselves to her, and trust we shall obtain it through her intercession. "For," says he, "if you do not deserve to receive from God the favor you ask, Mary, who asks it in your behalf, merits to obtain it." Hence, he exhorts us each and all, that whatever we offer to God, whether works or pray-

ers, to recommend all to Mary, if we desire our Lord to accept them.

Third and Greatest Reason.

The Third Reason which shall be brought forward, and, I think, the greatest, why we ought to practise devotion to the Most Blessed Virgin Mary, is, because she is the Mother of God, the Mother of her Creator, the Mother of the King of kings and the Lord of lords, the Mother of the Sovereign Master of the universe, the Mother of Him who made heaven and earth, and all things in the universe, and the Mother of Him whom the heavens and earth cannot contain! Other saints are the servants of God; but Mary is *His Mother*. Think of this sublime dignity—the sublimest that has ever been or ever will be conferred upon any creature—the Mother of the great God who made heaven and earth, and all things therein. *No other creature was ever raised to such a high rank.* Neither patriarchs, nor prophets, nor apostles, nor martyrs, nor any of the saints, nor angels, nor archangels, nor cherubim, nor seraphim, nor principalities, nor dominations, nor any choirs of the blessed

spirits who minister through eternity before the throne of God, *ever approached so near or were so closely united to the Infinite Majesty of God.* Yet some will assert that the Blessed Virgin is only an ordinary woman. Now, think of it. That most blessed creature, in preference to all other pure creatures, whether in heaven or on earth, she who was selected to be the *Mother of the Eternal Son of the Eternal God*, only an ordinary woman? The idea is most horrid.

The prayers of the saints are very powerful with God; but those of His Mother are a thousand times more so. And what can be more natural? Would we not a thousand times rather grant the request of our mother than of any servant?

However, some Protestants assert that Christ never addressed her by the title of Mother; but called her "Woman." Yet the holy and inspired Evangelists more than once mention her by the great and glorious title of "Mother of Jesus," and "His Mother." See the fourteenth verse of the first chapter in the Acts of the Apostles: "All these were persevering with one mind in prayer with the women, and Mary *the Mother of Jesus*, and His brethren."

See, also, the twenty-fifth and twenty-sixth verses of the nineteenth chapter in the Gospel of St. John: "Now, there stood by the cross of Jesus *His Mother* and *His Mother's* sister," &c. "When Jesus, therefore, saw His Mother," &c. "He saith to His Mother," &c. And, likewise, see the first verse of the second chapter of the same Evangelist: "And the third day there was a marriage in Cana of Galilee: and the *Mother of Jesus* was there."

But, perhaps, some will still urge that at this marriage-feast of Cana, when the Divine Mother sought a miraculous supply of wine, these words of Christ, "Woman, what is to Me and to thee," intimate a refusal; and that had He considered her as His Mother, He would not have addressed her in such harsh terms. But let us see what follows. She immediately directed the servants to obey the orders which she knew would be given by Him. Forthwith, He commanded them to fill the vases with water, which, when brought to the master of the banquet, proved to be most delicious wine. And now what does the term "woman" in the Bible signify? This term, according to Bloomfield, a Protestant commentator, signifies: "a form of address which implied nothing of dis-

respect, and was employed by our Lord on the most affecting of all occasions,* and when He especially evinced His exquisite sympathy and tender regard for this very parent." "The time for the public manifestation of His divinity," says the erudite Archbishop Kenrick of Baltimore, "according to the decree of His Father, had not yet arrived; yet He anticipates it, in condescension to her." The Protestant Archbishop Newcome remarks: "When our Lord had given this gentle rebuke, with the authority of a prophet sent from God, and with a design to prevent similar interference in future, He suffered her request to sway with Him, and seems to have made the first display of His glorious power partly in deference to her." Hall, altered by Glasse, says: "He whose mildness and condescension never dismissed a suppliant ungratified, would not frown on her who bare Him. He who had commanded us to honor and revere our parents, would not himself treat His Mother with disdain."

We do not maintain that Mary is the Mother of the divine nature of Christ; all we main-

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* At the time of His Crucifixion.

tain is, that she is simply the Mother of His human nature. Mary is not the Mother of Christ purely as God; but she is the Mother of Christ who is God, and ever will be God. However, it was decided in the Council of Ephesus, against Nestorius, and also in that of Chalcedon, and other councils, that the Most Blessed Virgin Mary really can, and should be called, "the Mother of God."

And likewise, some may object from these words of our Saviour: "Who is My Mother," that it was an egregious slight to the Blessed Virgin. But that is not so, as the following context will prove, "As He was yet speaking to the multitudes, behold, His mother and His brethren stood without, seeking to speak to Him. And one said unto Him: Behold Thy Mother and Thy brethren stand without, seeking Thee. But He, answering him that told Him, said: Who is My mother, and who are My brethren? And stretching forth His hand towards His disciples, He said: Behold My mother and My brethren. For whosoever shall do the will of My Father, who is in Heaven, he is My brother, and sister, and mother" (St. Matt. xii. 46–50). Then, when the Saviour of the world made use of these words: "Who is

My Mother?" it was not by way of slighting His Holy Mother, but it was to show that we are never to permit ourselves to be taken away from the service of Almighty God, by any inordinate affection for our earthly parents, it matters not how dear they may be to us. That which our Divine Redeemer principally regarded in His Blessed Mother, was her doing the holy will of God.

In the year of our Lord 428, the impious Nestorius raised his voice against the Divinity of our Saviour, and the Divine Maternity of the Blessed Virgin. Alarmed at this impiety, the Pastors of the Church convened in great numbers. At the opening of the Council, St. Cyril delivered that most eloquent discourse which excited the admiration of the venerable Prelates assembled, and which was received with such applause, that it was deemed worthy of being numbered among the acts of the Council. It thus begins: "It is with pleasure I behold the saints, invited by the glorious Mary, Mother of God and ever Virgin, promptly flock hither; at the sight of so many holy Fathers, joy succeeds grief and sadness in my soul; for now is accomplished this oracle of David, '*Behold how good it is for brethren to dwell together in*

union.' Hailed, therefore, be You by us, O Holy and Mystical Trinity! Who have assembled us in this temple of Mary, the Mother of God. Hailed be thou by us, O Mary, venerable treasure of the whole earth, inextinguishable lamp, crown of virginity, sceptre of true doctrine, indissoluble temple, dwelling of Him Whom no place can contain; Mother and Virgin, who art named Blessed in the gospels of Him who is come in the name of the Lord. Hail, thou who hast inclosed in thy holy virginal womb the Immense and Incomprehensible; thou by whom the Holy Trinity is adored and glorified; by whom the precious cross is celebrated and reverenced throughout the world; by whom the heavens exult, the angels and archangels rejoice; by whom the devils fly, the tempter is overcome, frail nature is elevated to Heaven; the creature infected with idolatry, is led to the knowledge of the truth; the faithful obtain holy baptism, and are *anointed with the oil of gladness;* by whom all Churches have been founded, and nations brought to penance. What more shall I say? Hail to thee by whom the only Son of God has *enlightened those who sat in darkness, and in the shades of death;* hail to thee by whom the prophets have pre-

dicted, the Apostles have published salvation to the nations; by whom the dead are resuscitated, and kings reign. What man can worthily praise the most laudable Virgin Mary?"

The Greeks, in their Ritual, express their confidence in the Immaculate Mother in the strongest terms. "Most Holy Mother of God save us." "Send down upon us the riches of Thy mercy, through the intercession of our all-stainless Lady, Mother of God, the ever-Virgin Mary." "We magnify with hymns the Mother of God, the Mother of light." "Lord Jesus Christ our God, through the intercession of our more than blessed, glorious Lady, Mother of God, the ever-Virgin Mary, save us." A formulary used in the consecration of a bishop terminates in this manner: "I strictly and truly confess and proclaim our Lady, Mother of God, as having brought forth in the flesh one of the Trinity, Christ our God. May she be my aid, protection, and defence all the days of my life. Amen."

We shall always conquer, in every battle with the wicked spirits, if we have recourse to Mary, by always repeating a part of that most efficacious prayer which precedes the Litany of Loretto: "We fly to thy patronage, O Holy

Mother of God." Many of the Faithful, especially the devout clients of the Immaculate Mother, have gained innumerable victories over their spiritual enemies, by having recourse to Mary with this short but most efficacious prayer. A great servant of God by this means always conquered her infernal enemies."

"We cannot conceive the greatness of Mary's dignity in being made the Mother of God," says the learned Archbishop Kenrick of St. Louis, "but may learn from her divinely inspired lips the cause of this mysterious elevation, which so far surpasses our limited conceptions. 'The Lord,' says she in the canticle with which she responded to the pious congratulations of Elizabeth, 'has regarded the humility of his handmaid.' It was, then, the humility of Mary that in a special manner rendered her the object of God's complacency." We find that St. Bernard, when inculcating the necessity of this great virtue of humility, says of Mary: "Without humility, I am certain that even her virginity would not have been acceptable to God, for although she pleased Him by her virginal purity, still it was her humility that caused her to be made the Mother of God."

Let us now bring this greatest Reason to a close, in these most beautiful words of St. Ephrem: "We fly to thy patronage, Holy Mother of God; protect and guard us under the wings of thy mercy and kindness. Most merciful God, through the intercession of the Most Blessed Virgin Mary, and of all angels and saints, have mercy on thy creature."

Fourth Reason.

The Fourth Reason to be assigned why we should practise devotion to Mary is, because she is, according to St. Augustine, "the only Refuge of sinners;" but all of us are sinners, consequently she is our Refuge. For St. John the Evangelist affirms: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just, to forgive us our sins, and to cleanse us from all iniquity. If we say that we have not sinned, we make Him a liar, and His word is not in us." Yes, we are all sinners. The just man himself falls seven times, according to the Holy Word of God. Now the Most Blessed Virgin Mary always was, is, and always will be considered as the

Refuge of sinners, by our Holy Mother, the Church. And she teaches us to appeal constantly to Mary, and invoke her as such. St. Irenæus says, that she is the "Advocate of Eve." "That is," remarks the author of the *New Month of Mary*, "that she, the Mother of God, is an intercessor with her Divine Son, for the guilty mother of mankind. Hence, St. John of Damascus, speaking in the person of the Blessed Virgin, says, 'I am a city of refuge for all who flee to me!' What a consolation for us poor sinners, to know that we have this powerful advocate to plead for us; that this city of God, of which such glorious things are said, is ever open to receive us, and to protect us within its precincts, from the just anger of God!"

Father Gifolfi, in his life of Cæsar de Consulibus, relates that the only son of this great nobleman was murdered. The perpetrator of the crime unknowingly took refuge in his own house. What did Cæsar do, when he discovered that the murderer of his own beloved son had taken shelter under his roof? He welcomed him, and gave him money and a horse, that he might save his life. Can we read this affecting instance of a true Christian's revenge

on the slayer of his only son, and not think of the Blessed Virgin the "Refuge of sinners?" We have murdered her only-begotten Son; for it was not the cruelty or the malice of the Jews, but our sins that crucified Him. And we have slain Mary's most dear Son, not once, or twice, or thrice, or four times, but numberless times; for as often as we have had the misfortune to commit mortal sin, so often have we "crucified the Son of God, and made a mockery of Him."

How thankful should we be to God Almighty for the mercy he has shown us in preference to the fallen angels. Those unhappy spirits committed but one sin, and that only in thought; and in a moment they were precipitated from their high seats in Heaven into the lowest depths of hell. And we offend our Creator in innumerable ways, and still He spares us. But were it not for Mary's mediation, we might long ere this be burning in unquenchable flames; but she stretches forth her hands to receive us, and shelters us from the just vengeance of an offended God. "Mary, indeed," says Archbishop Kenrick, of St. Louis, "cannot now feel grief; but her charity for souls redeemed by the blood of her Divine

Son, is so great, that she asks for each one who flees to her for refuge, with all the earnestness of a mother pleading for her only child."

St. Gertrude once saw Mary with her mantle outspread, and under it she beheld wild beasts of various kinds: leopards, lions, and bears; and the Blessed Virgin, not only did not drive them away from her, but with a gentle hand kindly received and caressed them. This great Saint understood that these wild beasts were miserable sinners, who, when they take shelter with Mary, are received by her with sweetness and love. And sinners are not unlike wild animals, by reason of their beastly passions.

St. John Damascene calls Mary, "the hope of the despairing;" and St. Ephrem, "the secure haven for the shipwrecked." "One of the titles by which the Holy Catholic Church teaches us to invoke the Divine Mother," says St. Liguori, "and which encourages most poor sinners, is the title of Refuge of sinners, with which we invoke her in the Litanies."

I cannot conclude this Fourth Reason, better than by mentioning what St. Antoninus relates of a certain sinner, who, finding him-

self in disgrace before God, imagined that he was standing before the dread tribunal of Christ. Satan accused him, and Mary defended him. The enemy presented against this poor criminal a catalogue of his offences, which, placed in the balance of divine justice, far outweighed his good works; but what then did the great Advocate of sinners do? She extended her kind hand and placed it in the other scale; it descended in favor of her suppliant, and thus it was given him to understand, that she would obtain his pardon; and, indeed, after that vision, he was converted, and a great reformation took place in his life.

Fifth Reason.

The Fifth Reason which we shall give why we should be devout to the Blessed Virgin, is, because she is styled by the Church of God, "Health of the weak;" but all of us are weak, consequently she is our "Health." Every one of us is weak, both in body and soul. The infirmities of the body are very great; they are the warning voices which announce to us the terrible sentence of death. But if a comparison be instituted between them, and the

infirmities of the soul, they—the infirmities of the body—may be deemed only slight, or perhaps, it is truer to assert that there cannot be any comparison between them. For there is a great darkness in the understanding of man, a great weakness, and propensity to evil, in his will. His memory is full of empty things, and unmindful of his Creator; in a word, his whole soul is weak beyond expression, to all that is good, and violently bent upon evil.

"Our fever," says St. Ambrose, "is avarice; our fever is lust; our fever is luxury; our fever is ambition; our fever is anger." These spiritual maladies are, indeed, the only ones which really deserve our solicitude, because, unless they are remedied, they bring on the death of the soul, and expose us to be buried forever in the bottomless pit, where the "worm dieth not, and the fire is not extinguished."

"Can we then," asks the author of the "New Month of Mary," speaking of the Blessed Virgin as the "Health of the weak," "for a moment suppose that Mary's name will not plead powerfully for us, when we suffer from sickness, or are alarmed at the approach of death, for which perhaps, we may not be pre-

pared? God seems to exert His omnipotence, in proportion to the merits of those in whose name it is invoked; He will not then turn away from the supplication of His Holy Mother, when she asks of Him for us that health and strength which may be, perhaps, necessary for our salvation, and agreeable to the designs of His ever-merciful providence. . . . . It is especially on account of Mary's influence in obtaining remedies for these spiritual maladies that the Church styles her, 'Health of the weak.' We may be satisfied that, much as her compassionate heart bleeds when she beholds us suffering from corporal infirmities, she is much more sorrowful when she considers the spiritual weakness and infirmity under which we labor, and which is to be dreaded in proportion as it is not felt by ourselves."

Although we are so extremely weak, especially when we are about to take our departure from this world, and at the same time, our infernal enemies are so very strong; yet, let us always remember that God Almighty is infinitely stronger, and that Mary is a thousand times stronger than all the devils in hell.

Let us now bring this Fifth Reason to a close in these most beautiful words of the

Abbé Barthe: "Let us then apply, with entire confidence to the Blessed Virgin in all corporal ailments wherewith God permits us to be afflicted; and let us never fail to solicit her intercession with the Adorable Jesus, remembering these words of St. Bernard: 'God has given her absolute sway in Heaven and on earth; He has placed in her hands our life and death.' Let us specially implore her for our last moments, and in order to make sure of her powerful succor at that decisive moment, let us 'die daily,' that is to say, let us spend every day as though it were to be our last . . . . . We bless thy divine Son for that 'a virtue goes out from thee, and heals all;' and we beseech thee to manifest it especially for us at that final hour when we are about to enter upon eternity. O sweet Virgin! who vouchsafest to receive with maternal kindness the last sigh of him who confidently commends himself to thee; grant that, at our last moment, we may experience, in all its extent, the efficacy of that pious invocation of the Church. 'Health of the Weak, pray for us,'—'Salus Infirmorum, ora pro nobis.'"

Sixth Reason.

The Sixth Reason which we shall give for practising devotion to the Divine Mother, is because she is "Our life, our sweetness, and our hope!" Here are three reasons included in one, and this is the last reason which I shall give, although many others might be given; namely, because Mary is the "Comfortress of the afflicted," "the Gate of Heaven," "the Help of Christians," &c.; still the five Reasons which have been already adduced, and the one that is about to be brought forward, will suffice to prove that all Christians ought to be devout to the Most Blessed Mother of God.

Mary is our life, because she obtains for us (if we ask her) pardon and full remission of all our sins, from her Divine Son. "In order to understand aright the reason why the Holy Church calls Mary our life," says St. Liguori, "we must consider, that as the soul gives life to the body, so divine grace gives life to the soul. As Mary, then, obtains for sinners, by her intercession, the gift of grace, she restores them to life." Some may ask, if the Blessed Virgin had never been without grace, how could the Archangel Gabriel say to her that

she had found it? Now Mary certainly did not find it for herself, for she was always in a state of grace; she was even full of grace, as one of the highest ambassadors of God's heavenly court announced, when he saluted her in these words: "Hail! full of grace, the Lord is with thee." If, then, she did not find grace for herself, for whom did she find it? Cardinal Hugo, of the Order of St. Dominic, answers, when commenting upon the above passage, that she found it for sinners, who had lost it. "Let sinners, then," says this great and devout writer, "who have lost grace, flee to Mary; with her they will certainly find it: and let them say, 'O Lady! what is lost must be restored to him who has lost it; this grace which thou hast found is not thine, thou hast never lost it; it is ours, for we have lost it, and to us thou shouldst restore it.'"

Mary is also our "life," because she obtains for us sinners the grace of perseverance. The Fathers of the Holy Council of Trent declared that final perseverance is an entirely gratuitous gift, and one that cannot be merited by us. Yet the great St. Augustine, one of the most illustrious doctors of the Church, tells us that all those obtain perseverance from God, who

ask it of Him. "And we shall certainly obtain it," says St. Liguori, "if, with confidence, we always ask it of Mary" (*Glor. of Mar.*, ch. 2, sec. 2).

In order that we may be preserved in God's holy grace, spiritual strength is necessary to resist all the enemies of our eternal salvation. Now, this strength can only be obtained by means of Mary. "Mine is strength—Mea est fortitudo," says she. "God has intrusted this gift to my hand," says St. Liguori, "in the person of Mary, that I may bestow it on my devoted servants." "By me kings reign—Per me reges regnant." "By me my servants reign, and rule their passions and their senses, and thus make themselves worthy of reigning eternally in heaven." The Blessed Virgin is, to all her devout clients, that tower spoken of in the Holy Canticles, fortifying them, as it were, against the temptations of Satan.

"If the sun should no more rise upon the world," says St. Bernard, "what would the world become but a chaos of darkness and horror?" "Woe to those," remarks St. Anselm, "who turn away from the light of this sun;" "that is," says St. Liguori, "who neglect devotion to Mary." St. Francis Borgia,

of the great Society of Jesus, with very great reason feared for the perseverance of those in whom he did not find an especial devotion to the Holy Mother of God. When, once, he interrogated some novices to what saint they were especially devoted, and found that some of them were not, in a special manner, devoted to Mary, he warned the novice-master to watch more carefully these most unfortunate religious; and it happened that all lost their vocation, and quitted the Order.

Mary is our sweetness, inasmuch as she renders death sweet to her servants. Worldly-minded persons desert their friends when any misfortune overtakes them, especially at the hour of death. It is not so with Mary; she never abandons her devoted clients. "For since that great day," says St. Liguori, "in which it was the lot and grief of Mary to be present at the death of Jesus, her Son, who was the Head of the elect, she obtained the grace of assisting at the death of all the elect. Hence the Holy Church requires us to pray that the Blessed Virgin would especially aid us at the hour of our death: 'Pray for us sinners, now and at the hour of our death.'"

The great and learned St. Jerome wrote to

the Virgin Eustochium, that Mary not only assists her dear servants in death, but also comes to meet them in their passage to the other life, and to encourage them and accompany them to the tribunal of her most dear Son. And this agrees with what Mary said to St. Bridget, speaking of her clients when they are about to depart this life: "Then I, their most loving Lady and Mother, hasten to them in death, that they may have consolation and comfort." St. Vincent Ferrer says: "Mary receives the souls of the dying. The loving Queen receives their souls under her protection, and she herself presents them to the Judge —her Son—and thus procures their salvation." This happened to a son of St. Bridget of Sweden, whose name was Charles. The Saint feared for his eternal salvation, by reason of his dying in the perilous profession of a soldier, and far from her. But Mary revealed to her that he was saved for the love he bore her, in recompense of which she had assisted him in death, and had suggested the Christian acts necessary to be made at the time. The Saint, at the same time, saw Christ upon a throne, and Satan bringing two accusations against Mary; the first, that she had prevented him

from tempting Charles at the time of his death; the second, that she herself had presented his soul to its judge, and thus had it saved without even giving him an opportunity to expose the reasons why he claimed it as his own. Then the Saint saw the devil driven from the presence of the Sovereign Judge, and the soul of Charles taken up to heaven.

Mary is "our hope," the hope of all, especially of sinners. Heretics of modern times cannot bear the idea of styling the Divine Mother "our hope." They assert that God alone is "our hope," and that he who places his hopes in a creature is anathematized by the Almighty. Whosoever places his hopes in a creature independently of the Almighty, is certainly anathematized by Him, since He alone is the fountain-head and the dispenser of every good. "Mary," the heretics tell us, "is a creature; how can she be our hope?" "Thus say the heretics," remarks St. Liguori, "but notwithstanding this, the Church requires all the clergy and religious to raise their voices daily, and in the name of all the faithful, invoke Mary by the sweet name of our hope, the hope of all: 'Hail, our hope!'" "In two ways," says the Angelic Doctor, St.

Thomas, "can we place our hope in a person: as the principal cause and as the intermediate cause. Those who hope for some favor from the king, hope for it from him as a sovereign, and hope for it from his minister or favorite as intercessor. If the favor is granted, it comes in the first place from the king, but it comes through the medium of his favorite; wherefore, he who asks a favor justly calls that intercessor his hope" (*De Beat. S. S.*, lib. 2). That man who places his hopes upon creatures, without dependence upon Almighty God, as sinners do, who, in order to obtain the favor and friendship of their fellow-man, are willing to displease the Creator who is blessed forever, is most assuredly cursed by God, as the Prophet Isaiah says. "But those who hope in Mary," says St. Liguori, "as Mother of God, powerful to obtain for them graces and life eternal, are blessed, and please the heart of God, who wishes to see that most perfect creature honored, who, more than all men and angels, loved and honored Him in this world" (*Glor. M.*, c. 3, sec. 1). St. Basil, one of the greatest of the Greek fathers, and who flourished in the fourth century, teaches us that next to God we have no other hope than Mary,

and for this reason, he calls her "after God, our only hope." "St. Ephrem," says St. Liguori, "reflecting upon the order of Providence in this life, by which God has ordained (as St. Bernard asserts, and we shall hereafter prove at length) that all those who are saved must be saved by means of Mary," thus addresses her: "O Lady, cease not to receive and shelter us under the mantle of thy protection, since, after God, we have no hope but thee."

St. Antoninus, of the Order of St. Dominic, must justly applies to the Immaculate Mother that passage of Wisdom: "Now all good came to me together with her." Since the Blessed Virgin is the Mother of God and the dispenser of every good, we may truly assert, especially if we are truly devout to her, that with devotion to her, we may obtain every good thing. Wherefore the Abbot Celles positively says: "He who has found Mary finds every good thing."

"Let the Lord chastise me as much as seemeth to Him good," says the most loving St. Bonaventure, "I know that He will not refuse Himself to those who love Him and seek Him with an upright heart. I will embrace Him

and I will not let Him go, until He hath blessed me, and He will not depart without me. If I cannot do any thing else, at least, I will hide myself in His wounds; there I will remain, and out of Himself He will not be able to find me. In fine," he adds, "if my Saviour, for my sins, drives me from his feet, I will cast myself at the feet of his Mother, and, prostrate there, I will not depart until she hath obtained my forgiveness; for this Mother of mercy has never failed to take pity on misery, and comfort the wretched who seek her aid; and therefore, from compassion, she will incline her Son to pardon me." Let us now conclude this Sixth Reason in the words of Euthymius: "O most merciful Mother, look upon us, look upon thy servants, for in thee we have placed all our hope."

PART THIRD.

TRUE DEVOTION

TO THE

Blessed Virgin.

Hail, full of grace, the Lord is with thee (Luke i.) These words, wherewith Mary was saluted by one of the greatest princes of God's heavenly court, contain the principal grounds of that devotion, which our Holy Mother, the Church, has always paid her. For although we give a proportionate degree of honor to all the saints of God, and implore the aid of their prayers, yet the Blessed Virgin, their Queen, is most justly honored with peculiar marks of distinction. However, to prevent all mistakes regarding this matter, we must lay it down as an undoubted Article of Faith, that whatsoever excellences we attribute to the Divine Mother, or whatsoever terms we may make use of to express the unbounded esteem and veneration we have for her; we must only consider her

as a pure creature, and consequently, as infinitely below God, depending upon Him, and indebted to Him for all the supereminent gifts and graces she possessed in this life, and for the high degree of glory to which she is exalted in Heaven. Hence it is that devotion to her, like that of the other saints, is a relative honor redounding effectually to terminating entirely in God.

In honoring Mary we honor God much more; and in praising and admiring her supereminent virtues, we only proclaim the infinite power and bounties of her Divine Maker. And in this, we precisely conform ourselves to the humble sentiments she had of herself, and literally verify her prophecy delivered in these words: "For, behold from henceforth all generations shall call me blessed; because He who is mighty hath done great things unto me." By which words the honor and devotion which the Church of God has paid her throughout all ages, down to the present time, and will continue to pay her until time is no more, is precisely marked out to us. But take notice, she does not say that this honor shall be paid to her for any thing she has of herself; but "because He, who is mighty, hath

done great things to" her: that is, hath bestowed upon her gifts and benedictions surpassing all human power. Which part of the prophecy would not be fulfilled, if the Church, in honoring her, intended any thing else but to honor God's blessings in her. Whosoever pretends to rank her above pure creatures, and places her upon a level with her Divine Son, is guilty of a most horrid impiety, heresy, and blasphemy.

However, we ought to be more devout to her than to any other angelic or human being, for many reasons, but especially, because she is the Mother of the great God who made heaven and earth and all things therein; because she is our spiritual Mother; the channel of God's graces, our refuge, our health, "our life, our sweetness, and our hope." These reasons, together with some others, have heretofore been given.

The Church of God,—that Church against which, according to the promise of our Divine Saviour, hell's gates shall never prevail,—that Church, to the pastors of which He also promised that the Holy Spirit would teach all truth, not some truths, or almost every truth, but *all truth*, I repeat, that Church hath always held

Mary in the highest veneration, and hath, in all ages of Christianity, and among all nations and tribes of the earth, most justly paid her the highest religious honor, and the greatest respect. A respect and honor inferior to the respect and honor which are given to God alone, but superior to the respect and honor that are given to the angels and saints in heaven. "Hence it is that so many solemn festivals have been devoted to her in the course of the year," says Father Gahan, "so many Cathedral churches throughout Christendom have been dedicated to God under her patronage; so many altars have been erected; so many Religious Orders and Confraternities have been instituted under the invocation of her name; and so many holy doctors and learned writers of venerable antiquity have, as it were in concert, employed both their tongues and their pens in proclaiming her praises, and in recommending to posterity *true devotion to her*, as being not only well grounded and lawful in its own nature, but, also redounding very much to the honor and glory of God, and to the spiritual advantage of the faithful. This extraordinary respect and universal devotion of all ages and nations, have been foretold by

the Blessed Virgin herself about eighteen hundred years ago, in that celebrated canticle, *Magnificat*, which she pronounced by the inspiration of the Holy Ghost (Luke i.), in which she expressly prophesied, 'that all generations should call her blessed, because He who is mighty had done great things for her.'"

True Devotion to the Blessed Virgin does not consist precisely in the recitation of many prayers in her honor every day, nor in saying the beads, nor in being invested with the Scapular, nor in invoking her intercession by word of mouth; but it consists essentially in the imitation of her holy example, in copying after the virtues of her most sacred life. And the best way to honor Mary is to honor her with our hearts, and in our actions. It would be a most impious presumption to expect to obtain our eternal salvation by reason of our devotion to her, without fulfilling the essential duties of religion, and renouncing those detestable vices which, according to St. Paul, exclude from the kingdom of Heaven. St. Jerome tells us, that if we love Mary, we must seek to imitate her, for this is the greatest honor we can pay her. "The Queen of Saints," says St. Liguori, "and our first advocate, Mary, after she has res-

cued a soul from the grasp of Lucifer, and has united her to God, wishes her to begin to imitate her example, otherwise she will not be able to enrich her, as she would wish, with her graces, seeing her so opposed to her in conduct."

Let no one presume to think that if he be devout to Mary, he can sin as much as he wishes, and then be saved. This would be making a mockery of Almighty God, and He will not thus be deceived. If we desire to be truly devout to Mary we must strive to reform our lives, devoutly commend ourselves to her, and we must also endeavor to imitate her great virtues. Then let those wicked servants of Mary (and they are undeserving of the name), who think if they are devout to her they can sin as much as they please with impunity, tremble for their eternal salvation. "It is in vain to flatter ourselves with the notion that she will patronize or befriend us," says Father Gahan, "merely on account of paying her the tribute of a few vocal prayers, if in the interim we continue to lead a vicious, disorderly, and scandalous course of life, and to crucify Jesus Christ over again by relapsing into mortal sin. She is, indeed, justly styled the Refuge of sin-

ners; but she is not the encourager, nor protectress of incorrigible rebels and libertines, who persist in the habit of trampling upon the commandments of God and violating the sacred laws of His Church. She is the Refuge of sinners, but of repenting sinners, who fly from God's justice to the throne of grace and mercy with contrite and humble hearts."

True Devotion to the Divine Mother essentially consists in the imitation of her supereminent virtues. "Although there is little recorded in the Gospels of the virtues of Mary in particular," says St. Liguori, "yet, when they tell us that she was full of grace, it is given us to understand that she had all virtues, and all in the heroic degree." St. Thomas Aquinas asserts that the other saints have excelled, each in some one particular virtue, but that the Blessed Virgin hath excelled in all, and in all virtues hath been given unto us for an example." And St. Ambrose, who flourished in the fourth century, and one of the most eminent of the Latin Fathers, also says: "Such was Mary, that her life alone is the example for all." And he afterwards adds: "Let the virginity and life of Mary be unto you as an image, in which the form of virtues

shines forth. From thence obtain the model of your life. . . . . what you should correct, what avoid, what retain."

Let us now go back to the first ages of Christianity, and behold how the Apostles had to prove, before they made any one a Christian, that the Saviour of the world was both the Son of God and the Son of Mary. They had to relate, when they began to preach, that the Blessed Virgin was always a virgin, and that in her state of virginity, a heavenly messenger—the Archangel Gabriel—came and saluted her, saying: "Hail, full of grace, the Lord is with thee." They had also to relate her entire history. "And wherever the Apostles came to plant the Church," says the learned Bishop Ullathorne, "they had to begin this history again. And thus Jesus and Mary came together into the hearts of the faithful. Thus the love of Jesus and Mary grew together in the Church. Indeed, it was impossible to separate them, without destroying faith in Jesus Himself. For if you separate Mary from Jesus, you deny that He is a man, and so you deny that He is the Man-God. And if you deny that Mary is the Mother of God, you separate Jesus from Himself, you separate

His divinity from His humanity, and thus you deny He is the God-Man.

"There appears no doubt," says the author of the *Travels of an Irish Gentleman in Search of a Religion*,* "that this worship, within the true bounds to which all rational Catholics would confine it" (meaning devotion to the Immaculate Mother), "formed a part of the devotions of the Christians, from the very first ages of the Church. . . . 'The Gospel of the Infancy of Jesus,' a work referred to the same period, and which, though manifestly an imposture, may, at least, be depended upon, as an echo of the tone prevalent among the orthodox of its times, in relating the circumstances which took place previous to our Lord's nativity, gives to the Virgin simply the name of Mary, but, immediately after that event, styles her the *Divine Mary*, and adds, that churches were in those times dedicated to her honor."

Let us now hear what some great saints and illustrious men, of almost every age of the Christian era, have said concerning the Holy Mother of God. St. Irenæus, who flourished in the second century, says: "Mary has been

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* Thomas Moore, Esq.

the advocate of Eve; that as men have been captives by one virgin, they may be freed by another. What the virgin Eve bound by her incredulity, the virgin Mary loosed by her faith" (Book 3, ch. 3; b. 5, ch. 19).

Origen, a most erudite man, who lived in the third century, writes as follows: "These words, 'Hail, full of grace,' are not to be found in any other portion of Scripture; this salutation was reserved for Mary alone. If the Blessed Virgin knew that the words were addressed to any one else, she would not have been alarmed at them as she was" (Homil. 6, *in Lucam*).

One of the greatest of the Greek Fathers,—St. Athanasius,—who flourished in the fourth century, addressed her thus: "Hear now, O daughter of David; incline thy ear to our prayer. We raise our cry to thee. Remember us, O Most Holy Virgin! and for the feeble eulogiums we give thee, grant us great gifts from the treasures of thy graces, thou who art full of grace. Hail Mary, full of grace, the Lord is with thee. *Queen and Mother of God*, intercede for us" (*Serm. Annun*). In the same century we have the great St. Ambrose, who, in his second book, *de Vir-*

ginitate, asks: "What more noble than the Mother of God? What more splendid than her whom splendor has elected?" St. Epiphanius, also, in the same century, writes thus of her: "Life has been introduced to the world by the Virgin Mary; so that she is at the same time Mother of Life and of the living" (*Hæres.*, 78). Again, he cries out: "Succor me, O Mother of God! O Mother of Mercy! During my life, avert from me the attacks of my enemies; and at the hour of death preserve my miserable soul, and repel the dark aspect of the devils. In the tremendous day of judgment preserve me from eternal damnation; finally, place me among the saints, and render me heir to the inaccessible glory of thy Son" (*ibidem*).

St. Jerome, who flourished in the fourth and fifth centuries, and is allowed to have been in many respects one of the most learned of all the Latin Fathers, says: "After Mary had brought forth to us the Strong Infant—God—the curse was removed. Death came by Eve, life by Mary" (*Ad Eustochium de custod. virginita*).

In the fifth century, likewise, St. Cyril of Alexandria styles the Blessed Virgin Mary "the

inextinguishable lamp which hath brought forth the Sun of Justice."

St. Gregory the Great, who lived in the sixth century, compares Mary, that virgin "fair and adorned with the glory of her fruitfulness," to a very high mountain which towers above the angelic choirs, and reaches even to the throne of the Divinity."

St. Germanus, in the eighth century, thus supplicates the Holy Mother of God: "Remember thy servants, Holy Virgin; support their petitions, confirm their faith, recall the churches to unity, make this kingdom triumphant, cause peace to reign in the world, deliver us from all perils, and obtain for us one day an eternal recompense" (*Orat. de Deipar*). The celebrated and learned Alcuin also, who lived in the same century, thus addressed the Holy Virgin: "Thou art my beloved, thou art my joy and glory, O Virgin! thou art the life of heaven, the flower of the fields, the lily of the world."

In the eleventh century, St. Peter Damian, in his sermon on the Annunciation, says: "All creatures groaned and sighed .... At length Mary was born, and appearing in this gloomy and shadowy time, beautiful in her beauty, she

ravished God Himself, and attracted upon her the eyes of the Divinity." Again, on the Assumption, he says: "As the aurora announces the termination of night and the commencement of day, so Mary has dispelled the eternal night, and diffused upon earth the *Day* which was born of her virginity." Again, in the same sermon: "Mary is the terror of the devils in hell, and the delight of the blessed in heaven." Elsewhere, he addresses her: "How often dost thou appease the anger of our Judge, when He is on the point of punishing us for our offences! All the treasures of the mercy of God are in thy hands. . . . . Turn, then, to us, that we may come to see thee in heaven; for the greatest glory we can obtain, next to that of seeing God, is to see thee, to love thee, and to be under thy protection. Ah! graciously hear us, since thy Son wishes to honor thee by granting all thy requests."

St. Bernard, who lived in the next century, and was one of the greatest servants the Blessed Virgin ever had, thus addressed her: "Thou art that only one in whom the Saviour of the world found His rest, and with whom He has deposited all his treasures. Hence all the world, O Mary? honor thy chaste womb, as

the temple of God, where the salvation of the world had its beginning." "My tongue fails me," says St. Anselm, of the same century, "because my mind, O my Lady! is unable to express my gratitude. All that is within me is solicitous to acknowledge thy benefits; but I cannot imagine any thanks worthy of them, and I am ashamed to offer thee such as are unworthy" (*Orat.* 51).

The Angelic Doctor, St. Thomas Aquinas, who flourished in the thirteenth century, says: "Mary, in an ineffable manner, has surpassed all creatures by the superiority of her lights and the ardor of her love" (*Opus. de Charit.*) Again, he says: "The Lord is with thee. The Lord is with Mary in a different manner from what He is with the angels. He is with her as Son, with them as Lord; so that she is called the Temple of God and the Sanctuary of the Holy Ghost" (*In Exposit. Salut. Angeli*). In the same century, the Seraphic Doctor St Bonaventure, in one of his fervent ejaculations to the Holy Mother of God, thus prays: "O Mary! may my heart never cease to love thee nor my tongue to praise thee."

St. Bridget, who lived in the fourteenth century, thus invoked the Blessed Mother of God:

"O Lady! by the love which thou didst bear to Jesus, help me to love Him." The especial devotions which she prescribes in the rule for her religious, have for their object the Passion of Christ and honor to His Mother.

St. Antoninus, of the order of St. Dominic, who flourished in the fifteenth century, thus beautifully inculcates the necessity of the intercession of the Blessed Virgin: "Whoever asks," says he, "and wishes to obtain graces without the intercession of Mary, attempts to fly without wings." St. Bernardine of Sienna, who also lived in the same century, makes our salvation to depend on the Divine Mother. He thus addresses her: "O Lady! since thou art the dispenser of all graces, and we must receive the grace of salvation through thy hands alone, then our salvation depends on thee."

St. Thomas of Villanova, who wrote in the sixteenth century, says: "In Mary was the patience of Job, the meekness of Moses, the faith of Abraham, the chastity of Joseph, the humility of David, the wisdom of Solomon, the zeal of Elias." St. Mary Magdalen de Pazzi, who lived in the same century, makes this beautiful ejaculation: "O Mary! I give myself to thee without reserve, do thou accept

and preserve me." And St. Philip Neri: "O Virgin and Mother, grant that I may always remember thee."

St. Francis of Sales, in the seventeenth century, thus addresses the Immaculate Mother of God: "O my Queen! be my advocate with thy Son, Whom I dare not approach. My Mother, if in the other world I should be so unhappy as not to be able to love my Lord, Who I know is so worthy to be loved, at least obtain for me that I may love Him as much as I can in this world. This is the grace I ask of thee, and from thee I hope for it." The following is an ejaculatory prayer of St. Jane de Chantal, who also lived in this age: "O Mary! be graciously pleased to make me thy servant."

St. Liguori, a most devout servant of Mary, who lived in the eighteenth century, thus exclaims: "Oh, blessed is he who clings with love and confidence to these two anchors of salvation—Jesus and Mary! He certainly will not be lost." Again, the same Saint prays: "May we love Jesus and Mary, and become saints, since we can aspire and hope for no greater happiness than this." And he also says: "I would that the whole world

knew thee and acknowledged thee as being that beautiful 'Dawn' which was always illumined with divine light; for that chosen 'Ark' of salvation, free from the common shipwreck of sin; for that 'perfect and Immaculate Dove' which thy divine Spouse declared thee to be; for that 'inclosed garden' which was the delight of God; for that 'sealed fountain' whose waters were never troubled by an enemy; and, in fine, for that 'white Lily,' which thou art, and who, though born in the midst of the thorns of the children of Adam, all of whom are conceived in sin, and the enemies of God, wast alone conceived pure and spotless, and in all things the beloved of thy Creator."

In fine, let us hear what four learned and distinguished prelates, of our own age, say of Mary:

His eminence, Cardinal Wiseman, uses the following most beautiful language in one of his late works: "Shall He take His place in a double genealogy, receiving thus into Himself a twofold tide of corruption; and shall there be any one on earth daring and high enough to call Himself His father." 'No,' softly whispered Miriam; '*but there shall be one holy enough, and humble enough, to be worthy to*

call herself His Mother!" The italics are mine.

Archbishop Hughes, in his sermon upon the Triumphs of the Catholic Church, refers thus most beautifully to the Blessed Virgin: "But there is another by which humanity is raised. There is one daughter of Eve—a daughter who was as pure in her Conception and in her nature as if she had been the first-born before the fall of our parents—as if she had been a child of her innocence, with the difference that then she would have been pure and immaculate by nature; but now she is, by the grace and prerogative of God. Look on her, then, and watch her humble footsteps along the career of her after life, free from taint of sin in birth, and in life, or in death. She was the creature of God, as you are. She was not divine. She was human; but she was qualified for a divine nature, and was chosen above all the daughters of the earth. This humanity, therefore, is not all bad or irredeemable. There is at least one exception. There is that pure bright lily undefiled; there is that one who has been fitly described by so many epithets and comparisons in the writings of the Ancient Fathers; there is one on whom, while fixing your eyes,

you behold the point from which the man who would elevate humanity must take his departure."

Archbishop Kenrick, of Baltimore, commenting upon these words of the Apocalypse, xii. 1: "And a great sign appeared in Heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars," very elegantly remarks: "This woman is most correctly believed to be the Blessed Virgin, since she is spoken of as the Mother of the Child, whom the dragon sought to destroy. Moses Stuart does not altogether object to this view, although he is startled at the magnificence of the description. In answer to the question, 'Who or what is represented by the woman so splendidly apparelled?' he says: 'Not ancient Judaism . . . Not the Virgin Mary simply and personally considered.'" "There is no impropriety in explaining it of the Church, with special reference to the Virgin Mother," adds the Archbishop whom I have just quoted. "And on her head a crown of twelve stars." "Christ," remarks the Archbishop, "the sun of justice may be said to clothe His Mother with His own brilliancy. The moon may be the symbol of

all earthly grandeur, which is borrowed, incomplete, and unstable. .The Apostles, as twelve brilliants, in a crown, serve to increase the splendor of the Mother of their Lord,"

We also find that Bishop Spalding makes use of the following most beautiful language: "Hope based itself on Faith, originates and elicits trustful prayer to God, invoking His all-powerful and all-bountiful aid in our manifold sorrows, necessities, and sins; and it also inspires earnest and confident petitions to her, —'Our tainted nature's solitary boast,'—who is the sweet Mother of our Saviour God, and Elder Brother, Jesus Christ; and who is, by the fact, our Mother also, ever ready to look down on us with a Mother's eye, from her bright seat in the heavens, and ever prepared with a Mother's readiness and a Mother's undying love, to extend to us in our necessities and dangers a Mother's powerful protection, by efficacious intercession in our behalf with her Divine Son. He whom she bore, and who never refused her any thing on earth, will not surely refuse to grant her petitions in Heaven" (*Introduc. to One Hundred Short Ser.*)

If there be any Christian upon the face of the earth, who would presume so far as to

question the utility of True Devotion to Mary, let him go in imagination into the City of God, and interrogate millions of its celestial inhabitants, what it was that brought them thither, and forthwith they will all answer that it was their True Devotion to Mary.

If there be any person who still doubts of the advantage of being devout to her, let him tremble lest he endanger the salvation of his immortal soul, after he hears what some great and learned saints have said concerning Devotion to Mary. St. Anselm says: "That he who is not devoted to Mary, and protected by her, cannot be saved; so it is impossible that he should be condemned, who recommends himself to the Virgin, and is regarded by her with affection." St. Antoninus affirms the same thing in nearly the same words, and St. Liguori says: "It is impossible that a servant of Mary, who faithfully honors her and recommends himself to her, should be lost." However, let every one mark well these words of this great client of Mary: "When it is said that a devoted servant cannot be lost, *those servants are not meant, who abuse their devotion by sinning with less fear. It is, then, understood only of those of her servants who, with the de-*

sire to amend, faithfully honor and commend themselves to the Mother of God. That these should be lost is, I say, morally impossible." (These italics are mine.) Many illustrious saints and learned theologians are precisely of the same opinion.

Many persons by not being devout to Mary have lost their Faith; while thousands upon thousands have preserved it by reason of their devotion to her. Not only has this devotion preserved individuals in the True Faith, but likewise entire nations. Take for instance the Irish Catholics. They continued faithful in their devotion to Mary, amid many persecutions, the longest and the most cruel that were ever endured by any nation, on the face of God's earth. At the risk of losing house and home, and even the means of subsistence, the poor sons of Erin were forced to pay the ministers of a different religion, while every means were tried to induce or compel them to embrace its teachings. Nevertheless, they remained steadfast to the Faith of their fathers,—the Faith delivered by the Saints. And did not England, Scotland, and other countries lose their Faith, when they gave up their devotion to Mary? May the old Isle of Saints

always persevere in its great devotion to the Holy Mother of God!

Do we think, that from the fact that the Blessed Virgin is now exalted in the kingdom of her Divine Son above all the angels and saints, that she has forgotten her fellow-creatures on earth? God forbid that we should think thus; no, she, in that blessed kingdom, more clearly perceives our miseries, our temptations, and the innumerable difficulties with which we are encompassed. If we fear to speak to God, before whom the spotless angels tremble, let us address our petitions to her.

Let him who desires to be filled with the Divine love, be devout to Mary; and let him who wishes to be inspired with the fear of God, which is "the beginning of wisdom," be devout to her. Let him who seeks enlightenment from his Heavenly Father, be devout to Mary. If you crave the forgiveness of your sins, be devout to her, and she will most assuredly obtain remission of them from her Almighty Son. For he will not refuse any of her requests. And as the dearest of sons, He grants her every thing she asks, as she was the best of mothers, while He here dwelt among the children of Adam. Let him who desires

to avoid evil and do good, be at all times devout to Mary. Let him who wishes to subdue all his passions, and gloriously overcome all the temptations of the world, the rebellious flesh, and Satan, be devout to Mary.

Let us say some prayers in her honor every day of our lives, especially the Rosary. How many millions of benedictions have been showered down upon those who say their beads devoutly, particularly those who say them every day.

Let us often during the day say the Angelical Salutation, or the "Hail Mary," as it is commonly called. It only takes about five seconds. And there are examples of persons who, from the fact of saying a few "Hail Marys" every day, have obtained many graces. The recitation of it has especially helped those persons to overcome temptations against chastity.

Let us, also, in every temptation invoke Jesus and Mary, by saying: "Dearest Jesus and Mary, come to my aid," and we shall most assuredly triumph over all temptations.

Let us get invested, if not with all the scapulars of Mary, at least with the Brown Scapular,—if we are not already clothed with this holy livery. Hundreds upon hundreds of

miracles have been wrought by means of the Scapular of Mount Carmel. Persons from the fact of being invested with it have been preserved from being burned to death; some have been saved from a watery grave; others have fallen from high places without being seriously injured; in a word, many persons have been preserved from death in innumerable ways, by means of this Scapular. Let us, also, call to our remembrance the promise of Mary to St. Simon Stock: "that any one dying invested with this habit shall not suffer eternal flames." Of course, we are not bound to believe this promise as an Article of Faith, yet very many of the most holy and learned men of Christendom have firmly believed it; among whom there can be numbered several great Sovereign Pontiffs.

Let us, also, strive to induce as many persons as we can to wear the miraculous medal of Mary. And let us remember what the great Cardinal Lambruschini says about it: "It is only to manifest truth that God employs prodigies," remarks he, "and I consider that He has wrought so many and such extraordinary miracles in favor of this renowned medal, in order to authorize the devotion connected

with it,* and to extend the belief throughout the Church." But let us, above all, be careful to wear it ourselves, especially at the present time, when we are obliged to believe the Immaculate Conception as a Dogma of our Faith, considering that the truth of the opinion in favor of this Dogma, some time previous to its solemn definition, was proved by the wonderful vision and rapid propagation of this medal.

Let us, from time to time, meditate upon the Passion of Christ, and the Seven Principal Dolors of Mary. And our Saviour promised His Holy Mother, as we find in Revelations of St. Bridget, that whosoever should piously commemorate and affectionately compassionate her Dolors, and invoke her aid through the merits thereof, should not leave this world without having a true compunction for his sins.

Let us say, from time to time, the *Magnificat.* There is scarcely any thing more pleasing to her than to repeat this celebrated canticle, for with this we praise her in the very words with which she herself praised the Lord.

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* The Immaculate Conception.

Let us make it our greatest ambition to induce people to love God and Mary, and to propagate devotion to the Passion of Christ and devotion to the Blessed Virgin, both in public and private, as much as lies in our power, and if it were possible, to get the whole world to be devout to Jesus and Mary.

In fine, let us often call upon all the saints and angels to unite with us in returning thanks to the Blessed Trinity, for making Mary as great and as powerful as she is.

Let us, therefore, be devout to the Holy Mother of God, who is our Mother also. But let us especially imitate her Holy virtues—the best way to practise devotion to her. Woe to those who are not devout to her. I fear for their eternal salvation. And if we are truly devout to her, that is, with a desire to amend our lives, faithfully honor and commend ourselves to her, we may feel assured that she will conduct us to the mansions of the blessed, where we shall unite with her, in company of all the angels and saints, in singing forever the triumphant praises of her Divine Son. *Amen.*

MEMORARE.

Indulgences of the Prayer.

The Sovereign Pontiff, Pius the Ninth, by a Rescript of the Sacred Congregation of Indulgences of Dec. 11, 1846, granted to all the Faithful throughout the world the following Indulgences: I. Indulgence of three hundred days every time the "Memorare" is recited with a contrite heart. II. A Plenary Indulgence for its recitation devoutly every day in a month, on the ordinary conditions of Confession and Communion, and praying for the intentions of the Sovereign Pontiff.

The Prayer.

[AUTHORIZED TRANSLATION.]

Remember Mary, tenderest-hearted Virgin, how, from of old, the ear hath never heard that he who ran to thee for refuge, implored thy help, and sought thy prayers, was forsaken of God. Virgin of virgins! Mother, emboldened by this confidence I fly to thee, to thee I come, and in thy presence I a weeping sinner

stand. Mother of the Word Incarnate! Oh, cast not away my prayer; but in thy pity hear and answer. Amen.

[Here make your petition, whatsoever it may be, but with a firm confidence, and it will be most assuredly heard, if it be conformable to the will of God.]

Some persons doubt whether St. Bernard is the author of the above celebrated prayer, for, say they, it cannot be found in his works. But might he not be the composer of it, without having placed it among them? Although we have no certainty of the one who composed it, yet this much is certain, that the opinion of the majority of Catholics throughout the world is, that St. Bernard is its composer.

The celebrated Jew, Ratisbonne, by reason of saying this prayer, was converted to the Catholic faith. If a person who did not believe in Christianity at all was converted by the fact of saying it, how many heavenly benedictions will be showered down upon the faithful, especially the true servants of Mary who devoutly recite it? Many of the most hardened sinners have been converted by reason of saying it, or having others to recite it for them; some great criminals, also, have been converted, even when they were going to the scaffold, or

when they were about to die. As there was no great effusion of blood in the month of May or Mary, of the first year of the present internecine strife, which may be ascribed to the devout clients of the Divine Mother, who will doubt that, if the Faithful of this once-happy country would unite in saying this all-powerful prayer to the Immaculate Mother with the intention, she might obtain from her Divine Son—and He will not resist any of her requests—that the horrors of this present war may soon cease, the Union be again restored, or at least that peace may, in some way, be secured for both contending sections, and the people of the country be converted.

A certain writer made the following remarks in reference to the *Memorare*, and the closing sentence of the exhortation which accompanied it the second time it was printed.

A Prayer for the Country.

"The Rev. Father J. M. P. Heaney, of the Order of St. Dominic, had the pious thought, some year ago, to propagate in an unobtrusive way, a devotion to the ever blessed Mother Immaculate, for the special purpose of ob-

taining peace for this country. He had printed on slips of paper the prayer, '*Memorare*' of St. Bernard, and accompanied it with a fervent exhortation to the faithful to recite this prayer, closing with the following words:

"'Who will doubt that, if the Faithful of this once happy country would unite in saying this all-powerful prayer to the Immaculate Mother with the intention, she might obtain from her Divine Son—and He will not resist any of her requests—that the horrors of this civil war may soon cease, the Union be again restored, or at least that peace may, in some way, be secured for both the contending sections, and the people of the country be converted. . . . .'

"It was a pious thought of Father Heaney. It is his desire, in every way, as a true son of St. Dominic, to propagate among the people a great devotion to the Mother of our Lord. To turn the devotion to a purpose such as this, is at once an act of patriotism and of religion. Before this civil war broke out, we urged on all Catholics the duty of prayer for the country. But, may it not be, with too many of us, that, with the progress of events, we have ceased to look to those heights—the mountains

of the Saints—whence only help can come to us? Have not some of us become accustomed to look too much to the merely material forces, in this trouble? We thank the good Dominican Friar, in the simplicity of his Apostolic Order, for calling our minds back to first principles. We will venture to repeat his words: 'Who will doubt, that if all the faithful in this once happy country were to unite their voices and their hearts in a prayer for mercy, the grace of a prosperous peace might, even yet, be accorded to us? Surely this is better than spinning theories to flatter the populace, or striking hands with any of the intriguers of iniquity.'"

The *Memorare* is certainly a most holy and efficacious prayer. The Catholics of all ages, since it was composed, will unite in testifying to this. I know of a certain person who, by reason of saying it several times a day, has obtained many graces. Remember the great temptation from which St. Francis of Sales was delivered, from the fact of saying it only once with fervor. And let us, therefore, recite it at least once every day (but it must be fervently and with confidence), and we shall soon experience its most hallowed effects.

St. Francis de Sales' "Devout Method of Hearing Mass" is appended, in order that if persons wish to peruse this little work before the great Sacrifice of the Altar they can do so, and then, when the Sacrifice commences, they can turn and read their Mass-prayers.

A DEVOUT METHOD OF

Hearing Mass,

IN UNION WITH THE SACRED PASSION OF JESUS CHRIST.

By St. Francis de Sales.

When the Priest comes to the foot of the Altar—say:

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Jesus Enters the Garden of Olives.

O Lord Jesus Christ, Son of the living God! who wast pleased voluntarily to endure mortal terror and anguish at the view of Thy approaching Passion, give me grace henceforth to consecrate all my sorrows to Thee. O God of my heart! aid me to support my trials in union with Thy Agony, that through the merits of Thy Passion they may become profitable to my soul. Amen.

Prayer of Jesus in the Garden.

At the Beginning of Mass—say:

Lord Jesus Christ, Son of the living God! who wast pleased to be comforted by an angel in Thy dreadful Agony, grant, through the merits of Thy Prayer in the Garden, that Thy consoling angel may ever assist me and mine. Amen.

Jesus Prostrate in the Garden.

At the Confiteor—say:

Lord Jesus Christ! who in the excess of Thy Anguish was bathed in a sweat of blood while praying to Thy Father in the Garden of Olives, grant that I may participate in Thy Dolors, by sympathy, and unite bitter tears of repentance with Thy Tears of blood. Amen.

Judas betrays Jesus with a Kiss.

When the Priest Kisses the Altar—say:

Lord Jesus Christ! who didst submit to the embrace of Judas, preserve me, by grace, from the misfortune of ever betraying Thee, and assist me to repay calumny and injustice with cordial charity and active kindness. Amen.

Jesus is Dragged to Prison.

When the Priest goes to the Epistle side—say:

Lord Jesus Christ! who didst submit to be bound with ropes by the hands of wicked men, break, I beseech Thee, the chains of my sins, and attach the powers of my soul and body so closely to Thee by the bonds of charity, that they may never again escape from the salutary restraint of perfect submission to Thy adorable Will. Amen.

Jesus Receives a Blow.

At the Introit—say:

Lord Jesus Christ! who wast conducted as a criminal to the house of Annas, grant that I may never suffer myself to be led into sin by the temptations of the evil spirit, or the evil suggestions of my fellow-creatures, but that I may be securely guided by Thy Divine Spirit in the perfect accomplishment of Thy holy Ordinances. Amen.

Jesus is Denied by St. Peter.

At the Kyrie Eleison—say:

Lord Jesus Christ! who didst submit to be thrice denied in the house of Caiaphas, by the

head and prince of the Apostles, preserve me from the danger of evil company, that I may not be exposed to the misfortune of separation from Thee. Amen.

JESUS LOOKS AT PETER AND TOUCHES HIS HEART.

At the Dominus Vobiscum—say:

Lord Jesus Christ! who by one glance of love didst melt the heart of St. Peter into a fountain of penitential tears, grant, by Thy Mercy, that I may weep for my sins, and never by word or deed deny Thee who art my Lord and my God. Amen.

JESUS IS CONDUCTED TO THE HOUSE OF PILATE.

At the Epistle—say:

Lord Jesus Christ! who wast pleased to be led before Pilate, and there falsely accused, teach me to avoid the deceits of the wicked, and to profess my faith by the constant practice of good works. Amen.

JESUS IS LED TO THE HOUSE OF HEROD.

At the Munda cor meum—say:

Lord Jesus Christ! who didst silently endure to be again falsely accused before Herod, grant me patience under calumny, and silence under outrages. Amen.

JESUS IS MOCKED AS A FOOL, AND SENT BACK TO PILATE.

At the Gospel—say:

Lord Jesus Christ! who didst submit to be sent as a fool by Herod to Pilate, who, though enemies before, then became friends, strengthen me so powerfully by Thy Grace, that instead of apprehending the machinations of the wicked, I may learn to bear their malice as Thou didst, and thus render their injustice profitable to my soul. Amen.

JESUS IS STRIPPED OF HIS GARMENTS.

When the Priest Uncovers the Chalice—say:

Lord Jesus Christ! who wast pleased to be despoiled of Thy garments, and most inhumanly scourged for love of me, grant me grace to lay aside the burden of my sins by a good confession, and never to appear before Thee, despoiled of the virtues of a Christian. Amen.

JESUS IS SCOURGED.

At the Offertory—say:

Lord Jesus Christ! who wast pleased to be fastened to the pillar, and torn with stripes, grant me grace patiently to endure the scourges

of Thy Fatherly Correction, and never more to grieve Thy Heart by my sins. Amen.

Jesus is Crowned with Thorns.

When the Priest Offers the Chalice—say:

Lord Jesus Christ! who didst submit through love for me to be crowned with thorns, grant that my heart may be so penetrated with the thorns of repentance in this world, that I may deserve to be hereafter crowned with Thee in glory. Amen.

Pilate Washes his Hands.

When the Priest Washes his Fingers—say:

Lord Jesus Christ! Son of the living God! who, although declared innocent by Pilate, wast subjected to the insults and outrages of the Jews, grant me grace to lead an irreproachable life, and at the same time to maintain a holy indifference to the opinions of men. Amen.

Pilate says to the Jews: "Behold the Man!"

At the Orate Fratres—say:

Lord Jesus Christ! who didst submit to the derision of the Jews, and voluntarily wear the badges of their insolent mockery, grant that I

may faithfully resist all emotions of vain-glory, and appear before Thee on the day of judgment, clothed in the sacred garment of Thy Humility. Amen.

Jesus is Condemned to Death.

At the Preface—say:

Lord Jesus Christ! who, though the God of all sanctity, didst submit through love for me, to a most ignominious condemnation, grant me grace to avoid rash judgments, and strengthen me to bear with patience the injustice of men. Amen.

Jesus Carries his Cross.

At the Memento for the Living—say:

Lord Jesus Christ! who didst carry Thy heavy cross for my salvation, grant that I may voluntarily embrace the cross of mortification, and carry it daily for Thy Love. Amen.

Veronica wipes with a Linen the Face of Jesus.

At the Communicantes—say:

Lord Jesus Christ! who, on Thy way to Calvary, didst say to the holy women that wept for the love of Thee, "Weep not for Me, but for yourselves;" give me grace to weep

for my sins with tears of holy contrition and love, that will render me agreeable to Thy Divine Majesty. Amen.

Jesus is Nailed to the Cross.

When the Priest makes the Sign of the Cross over the Chalice—say:

Lord Jesus Christ! who wast nailed to the cross for my redemption, attaching to it, through Thy Sacred Flesh, my sins and the eternal punishment due to them; grant me Thy saving Fear, that resolutely observing Thy holy Precepts, I may be ever attached to the cross with Thee. Amen.

The Cross of Jesus is Elevated between Heaven and Earth.

At the Elevation of the Host—say:

Lord Jesus Christ! who wast pleased to be elevated on the cross and exalted above the earth for love of me, detach my heart, I beseech Thee, from all earthly affections, and elevate my understanding to the consideration of heavenly things. Amen.

The Blood of Jesus Flows from his Wounds.

At the Elevation of the Chalice—say:

Lord Jesus Christ! Thy Sacred Wounds are the inexhaustible source of all grace; grant,

then, that Thy Precious Blood may purify my soul from all evil thoughts, and prove a salutary remedy for all my spiritual miseries. Amen.

Jesus Prays for all Men.

At the Memento for the Dead—say:

Lord Jesus Christ! who didst pray on the cross for all men, even for Thy executioners, grant me the spirit of meekness and patience, that according to Thy Precepts and Example, I may love my enemies, and cordially return good for evil. Amen.

The Conversion of the Thief.

At the Nobis Quoque Peccatoribus—say:

Lord Jesus Christ! who didst promise the joys of Heaven to the penitent thief, look on me with eyes of compassion, and say to my soul at the last moment of my life, "This day shalt thou be with me in Paradise." Amen.

The Seven Words of Jesus on the Cross.

At the Pater Noster—say:

Lord Jesus Christ! who from the cross didst recommend Thy Blessed Mother to the beloved disciple, and the disciple to Thy Mother;

receive me, I beseech Thee, under Thy Protection, and grant that, amidst the snares and perils of this world, I may never lose the treasure of Thy Friendship. Amen.

Jesus Expires on the Cross.

At the Division of the Host—say:

Lord Jesus Christ! who, before expiring on the cross, didst commend Thy soul to Thy Father, grant that I may die spiritually with Thee now, and so confide my eternal destiny with confidence to Thy Hands, at the hour of my death. Amen.

The Soul of Jesus Descends into Limbo.

When the Priest puts a Particle of the Host into the Chalice—say:

Lord Jesus Christ! who after overthrowing the empire of Satan, didst descend into Limbo, to liberate the souls imprisoned there; apply, I beseech Thee, the merits of Thy Blood and Passion to the suffering souls in Purgatory, that being absolved from their sins, they may be received into Thy Bosom, and enjoy eternal peace. Amen

The Conversion of Many who Witnessed the Death of Christ.

At the Agnus Dei—say:

Lord Jesus Christ! the contemplation of Thy Torments has excited repentance in many hearts; grant me, through the efficacy of Thy painful Sufferings and ignominious Death, perfect contrition for my past offences, and the grace to avoid all wilful sin. Amen.

Jesus is Buried.

At the Communion—say:

Lord Jesus Christ! who wast pleased to be buried in a new monument, give me a new heart, so that, being buried with Thee, I may attain to the glory of Thy Resurrection. Amen.

Jesus is Embalmed.

At the Ablution—say:

Lord Jesus Christ! who wast pleased to be embalmed and wrapped in a clean linen cloth, by Joseph and Nicodemus; give me the grace to receive most worthily Thy Precious Body and Blood in the Holy Sacrament of the altar,

with a heart embalmed with the precious ointment of Thy Virtues. Amen.

The Resurrection of Jesus Christ.

After the Communion—say:

Lord Jesus Christ! who didst triumphantly issue from the fast-sealed monument; grant that, rising from the tomb of my sins, I may walk in newness of life, so that when Thou shalt appear in glory, I may merit also to appear with Thee. Amen.

Jesus Appears to his Disciples.

At the Dominus Vobiscum—say:

Lord Jesus Christ! who didst gladden the hearts of Thy Blessed Mother, and Thy Apostles, by manifesting Thyself to them after Thy Resurrection; grant that, since I cannot be so happy as to behold Thee in this mortal life, I may hereafter enjoy the unclouded and eternal vision of Thy Glory. Amen.

Jesus Converses for Forty Days with his Disciples.

At the Post-Communion—say:

Lord Jesus Christ! who, after Thy Resurrection, didst deign to converse for forty days

with Thy disciples, instructing them in the Mysteries of our Faith; increase, I beseech Thee, my knowledge of those divine truths, and confirm my belief in them. Amen.

Jesus Ascends into Heaven.

At the Last Dominus Vobiscum—say:

Lord Jesus Christ! who didst ascend gloriously into heaven, in presence of Thy disciples; grant me so to love Thee that I may disregard all things created; that I may desire none but eternal joys, and aspire to the possession of Thee, as the first and best of all blessings. Amen.

The Descent of the Holy Ghost.

At the Priest's Blessing—say:

Lord Jesus Christ! who didst send the Holy Spirit on Thy Apostles, while engaged in unanimous and persevering prayer; purify my soul, I conjure Thee, that the Paraclete, finding therein a dwelling well pleasing to Him, may adorn it with His Gifts, and replenish it with His Consolations. Amen.

At the suggestion of some friends, we here append a method of reciting the Rosary, taken from a Prayer-book entitled "Daily Prayers." Although it is very advisable to use this method, yet no one is under obligation to do so.

Before beginning the Rosary, it is usual to say:

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Hail Mary, *etc.*

V. Thou, O Lord, shalt open my lips.

R. And my tongue shall declare Thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, *etc.*

First Joyful Mystery.

The Annunciation.

Let us contemplate in this Mystery, how the Angel Gabriel saluted our Blessed Lady with the title, "Full of Grace," and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Whom thou didst conceive, remaining ever virgin.*

Let us pray.

O HOLY Mary, Queen of Virgins; through the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, wherein our salvation was begun, obtain for us, through thy most holy intercession, light to understand the greatness of the benefit He hath bestowed upon us, in vouchsafing to become our Brother, and giving thee, His own beloved Mother, to be our Mother also. Amen.

SECOND JOYFUL MYSTERY.

The Visitation.

LET us contemplate, in this Mystery, how the Blessed Virgin Mary, understanding from the angel that her cousin Saint Elizabeth had conceived, went with haste into the mountains of Judea to visit her, bearing her Divine Son within her womb, and remained with her three months.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Whom thou didst bear with thee to visit St. Elizabeth.*

Let us pray.

O HOLY Virgin, most spotless mirror of humility; by that exceeding charity which moved thee to visit thy holy cousin St. Elizabeth, obtain for us, through thine intercession, that our hearts being visited by thy Divine Son, and freed from all sin, we may praise and give thanks to Him forever. Amen.

THIRD JOYFUL MYSTERY.

The Nativity.

LET us contemplate, in this Mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Jesus Christ, at midnight, and laid Him in a manger, because there was no room for Him in the inns at Bethlehem.

One Our Father, Ten Hail Marys,* One Gloria.	* *Whom thou didst bring forth, remaining ever virgin.*

Let us pray.

O MOST pure Mother of God; through thy Virginal and most joyful delivery, whereby thou gavest to the world thy only Son, our

Saviour, we beseech thee obtain for us, through thine intercession, the grace to lead such pure and holy lives in this world, that we may become worthy to sing, without ceasing, the mercies of thy Son, and His benefits to us, by thee. Amen.

Fourth Joyful Mystery.

The Presentation.

Let us contemplate, in this Mystery, how the Blessed Virgin Mary, on the day of her purification, presented the Child Jesus in the Temple, where holy Simeon, giving thanks to God, with great devotion received Him into his arms.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *By thee presented in the Temple.*

Let us pray.

O holy Virgin, most admirable mistress and pattern of obedience, who didst present in the Temple the Lord of the Temple, obtain for us, of thy blessed Son, that, with holy Simeon and devout Anna, we may praise and glorify Him forever. Amen.

Fifth Joyful Mystery.

The Finding in the Temple.

Let us contemplate, in this Mystery, how the Blessed Virgin Mary, after having lost (through no fault of hers) her beloved Son in Jerusalem, sought Him for the space of three days; and at length found Him in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions, being of the age of twelve years.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Whom thou didst find in the Temple.*

Let us pray.

O most Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy, wherewith thy soul was filled, when at length thou didst find thy well-beloved Son in the Temple, teaching in the midst of the doctors; obtain of Him that we may so seek Him and find Him in His Holy Catholic Church, as never more to be separated from Him. Amen.

The Salve Regina.

Hail! holy Queen, Mother of mercy, our

life, our sweetness, and our hope! to thee we cry, poor banished sons of Eve, to thee we send up our sighs, mourning, and weeping, in this valley of tears; turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus; O clement! O pious! O sweet Virgin Mary!

V. Pray for us, holy Mother of God.

R. That we may be made worthy of the promises of Christ.

O God, whose only-begotten Son, by His life, death, and resurrection, hath purchased for us the rewards of eternal life; grant, we beseech Thee, that, pondering in our hearts these Mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ our Lord. Amen.

First Sorrowful Mystery.

The Agony in the Garden.

Let us contemplate, in this Mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemane, that His Body was

bathed in a Bloody Sweat, which ran down in great drops to the ground.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who for us wast bathed in a sweat of blood.*

Let us pray.

O most holy Virgin, more than martyr; by that ardent prayer which our beloved Saviour poured forth to His heavenly Father in the garden, vouchsafe to intercede for us, that, our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the holy will of God. Amen.

Second Sorrowful Mystery.

The Scourging.

Let us contemplate, in this Mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave him being about five thousand.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who was scourged for our sins.*

Let us pray.

O Mother of God, overflowing fountain of

patience; through those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of Him for us grace to mortify our rebellious senses, to avoid the occasion of sin, and to be ready to suffer every thing rather than offend God. Amen.

Third Sorrowful Mystery

The Crowning with Thorns.

Let us contemplate, in this Mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and cruelly pressed it on the sacred head of our Lord Jesus Christ.

One Our Father,
Ten Hail Marys,*
One Gloria,

* *Who was crowned for us with thorns.*

Let us pray.

O Mother of our Eternal Prince, the King of Glory; by those sharp thorns wherewith His sacred head was pierced, we beseech thee obtain, through thy intercession, that we may be delivered from all motions of pride, and escape that shame which our sins deserve at the day of judgment. Amen.

Fourth Sorrowful Mystery.

Carrying the Cross.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, being sentenced to die, bore with the most amazing patience the Cross which was laid upon Him for His greater torment and ignominy.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who for us didst bear the Cross.*

Let us pray.

O Holy Virgin, example of patience, by the most painful carrying of the Cross, in which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of Him, through thine intercession, courage and strength to follow His steps, and bear our cross after Him to the end of our lives. Amen.

Fifth Sorrowful Mystery.

The Crucifixion.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, being come to Mount

Calvary, was stripped of His clothes, and His hands and feet nailed to the Cross, in the presence of His most afflicted Mother.

One our Father,
Ten Hail Marys,*
One Gloria.

* *Who died for us upon the Cross.*

Let us pray.

O Holy Mary, Mother of God, as the body of thy beloved Son was for us stretched upon the Cross, so may we offer up our souls and bodies to be crucified with Him, and our hearts to be pierced with grief at His most bitter Passion; and thou, O most sorrowful Mother, graciously vouchsafe to help us, by thy all-powerful intercession, to accomplish the work of our salvation. Amen. *Salve Regina*, &c., p. 190.

First Glorious Mystery.

The Resurrection.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who rose again from the dead.*

Let us pray.

O Glorious Virgin Mary, by that unspeakable joy thou didst receive in the resurrection of thy Divine Son, we beseech thee obtain for us of Him, that our hearts may never go astray after the false joys of this world, but may be forever wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

Second Glorious Mystery.

The Ascension.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, forty days after His resurrection, ascended into heaven, attended by angels, in the sight, and to the great admiration of His most holy Mother and His holy Apostles and disciples.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who now ascended into Heaven.*

Let us pray.

O Mother of God, comforter of the afflicted, as thy beloved Son, when He ascended into heaven, lifted up His hands and blessed His Apostles, as He was parted from them, so vouchsafe, most holy Mother, to lift up thy pure hands to Him on our behalf, that we may enjoy the benefits of His blessing, and of thine, here on earth, and hereafter in heaven. Amen.

Third Glorious Mystery.

Descent of the Holy Ghost.

Let us contemplate, in this Mystery, how the Lord Jesus Christ, being seated on the right hand of God, sent, as He had promised, the Holy Ghost upon His Apostles, who, after He was ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of His promise.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who didst send the Holy Ghost.*

Let us pray.

O Sacred Virgin, Tabernacle of the Holy Ghost; we beseech thee obtain, by thine intercession, that this most sweet Comforter, whom thy beloved Son sent down upon His Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us to walk in the way of virtue and good works. Amen.

Fourth Glorious Mystery.

The Assumption.

Let us contemplate, in this Mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto Him, and was by Him assumed into heaven, accompanied by the holy angels.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who hath called thee to Himself.*

Let us pray.

O most prudent Virgin, who, entering the heavenly palaces, didst fill the angels with joy, and man with hope; vouchsafe to inter-

cede for us at the hour of our death, that, being delivered from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

Fifth Glorious Mystery.

The Coronation.

Let us contemplate, in this Mystery, how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who hath crowned thee in Heavens.*

Let us pray.

O glorious Queen of all the heavenly host; we beseech thee accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that, by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously

crowned, that it may never die within us, until it shall be changed into the happy fruition of thy blessed sight. Amen. *Salve Regina*, &c., p. 190.

Let us pray.

O God, whose only-begotten Son, by His life, death, and resurrection, hath purchased for us the rewards of eternal life; grant, we beseech thee, that, pondering in our hearts these Mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they set forth, and obtain what they promise: through the same our Lord and Saviour Jesus Christ. Amen.

The Stations,*

OR

HOLY WAY OF THE CROSS.

FORM FOR PRIVATE USE.

In the name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father. Hail Mary.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

V. Thou shalt open my lips, O Lord.

R. And my mouth shall show forth Thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

* This Holy Way of the Cross is taken from the "Daily Prayers."

Prayer to direct the intention of the Stations.

O Jesus, treasure of my soul, infinitely good, infinitely merciful, behold me prostrate at Thy sacred Feet! Sinner as I am, I fly to the arms of Thy mercy, and implore that grace which melts and converts,—the grace of true compunction. I have offended Thee, adorable Jesus! I repent; let the fervor of my love equal the baseness of my ingratitude. This Way of the Cross, grant me to offer devoutly in memory of that painful journey Thou hast travelled for our redemption, to the Cross of Calvary, with the holy design to reform my morals, amend my life, and gain these indulgences granted by Thy vicars on earth. I apply one for my miserable soul, the rest in suffrage for the souls in purgatory, particularly N. N. [Here mention the souls for whom you intend to apply them.] I begin this devotion under Thy sacred protection, and in imitation of Thy dolorous Mother. Let, then, this holy exercise obtain for me mercy in this life, and glory in the next. Amen, JESUS!

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THE FIRST ✠ STATION.

Jesus is Condemned to Death by Pilate.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

Our gracious Redeemer, after suffering blows and blasphemies before Annas and Caiaphas, after the cruel scourging, insulting contempts, and bloody crown of piercing thorns, is unjustly condemned to death. This iniquitous sentence your Jesus accepted with admirable humility. Innocence submits to punishment in order to free the guilty.

Reflect that your sins were the false witnesses that condemned Him; your stubborn impenitence the tyrant that extorted from Pilate the bloody sentence. Propose now seriously an amendment of life, and while you reflect on the horrid injustice of Pilate, who condemns innocence, lest he should not appear a friend of Cæsar, arraign yourself for your many sins of human respect; think how often you have offended God for fear of displeasing

the eye of the world, and turning to your loving Jesus, address Him rather with tears of the heart than with expressions of the tongue, in the following

Prayer.

O MANGLED Victim of my sins! O suffering Jesus! I have deserved those bloody scourges, that cruel sentence of death; and yet Thou didst die for me, that I should live for Thee. I am convinced that if I desire to please men, I cannot be Thy servant. Let me, then, displease the world and its vain admirers. I resign myself into Thy hands. Let love take possession of my heart; let my eyes behold with contempt every thing that can alienate my affections from Thee; let my ears be ever attentive to Thy word; let me, through this painful journey, accompany Thee, sighing and imploring mercy.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

[*Repeat at the end of each Station.*]

THE SECOND ✠ STATION.

Jesus receives the Cross on His Shoulders.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Have mercy on us, for by Thy holy Cross Thou hast redeemed the world.

The Mystery.

This second Station represents the place where your most amiable Redeemer is clad in His usual attire, after His inhuman executioners had stripped Him of the purple garment of derision with which He was clothed, when, as a visionary king, they crowned Him with platted thorns. The heavy burden of the Cross is violently placed on His mangled shoulders.

Behold your gracious Saviour, though torn with wounds, covered with blood, a man of griefs, abandoned by all,—with what silent patience He bears the taunts and injuries with which the Jews insult Him. He stretches out His bleeding arms, and tenderly embraces the Cross. Reflect with confusion on that sensi-

tive pride which is fired with impatience at the very shadow of contempt,—on your discontented murmurs in your lightest afflictions, —and your obstinate resistance to the will of Heaven in the crosses of life, which are calculated to conduct you, not to a Calvary of Crucifixion, but to the joys of eternal glory: and from your heart unite in the following

Prayer.

Meek and humble Jesus! My iniquity and perverseness loaded Thy shoulders with the heavy burden of the Cross. Yet I, a vile worm of the earth, O shameful ingratitude! fly even the appearance of mortification, and every thing which could check the violence of my passions; and if I suffered, it was with a murmuring reluctance. I now, O Saviour of the world! detest my past life, and by Thy grace am determined no more to offend Thee mortally. Let me only glory in the Cross of my Lord, by whom the world is crucified to me, and I to the world. Lay then on my stubborn neck the cross of true penance; let me, for love of Thee, bear the adversities of this life, and cleave inseparably to Thee in the bonds of perpetual charity.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified have mercy on us.

V. The chastisement of our peace was upon Him.

R. And by His bruises we are healed.

V. The Lord hath laid on Him the iniquity of us all.

R. For the wickedness of His people hath He struck Him.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

THE THIRD ✠ STATION.

Jesus falls the first time under the Cross.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

This third Station represents how our Lord Jesus Christ, overwhelmed by the weight of the Cross, fainting through loss of blood, falls to the ground the first time.

Contemplate the unwearied patience of the meek Lamb, amidst the insulting blows and curses of His brutal executioners; while you, impatient in adversity and infirmity, presume to complain, nay to insult the Majesty of Heaven, by your curses and blasphemies. Purpose here firmly to struggle against the impatient sallies of temper; and beholding your amiable Jesus prostrate under the Cross, excite in yourself a just hatred for those sins, which rendered insupportable that weight with which your Saviour, for love of you, was burdened, and thus address your afflicted Jesus:

Prayer.

Alas, my Jesus! the merciless violence of Thy inhuman executioners, the excessive weight of the Cross, or rather the more oppressive load of my sins, bend Thee to the earth. Panting for breath, exhausted as Thou art, Thou dost not refuse new tortures for me. Shall I then refuse the light burden of Thy commandments; shall I refuse to do violence to my perverse passions and sinful attachments; shall I relapse into those very crimes for which I have shed false and delusive tears?

O Jesus, stretch Thy holy hand to my assistance, that I may never more fall into mortal sin; that I may at the hour of death secure the important affair of my salvation.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE FOURTH ✠ STATION.

Jesus carrying the Cross meets His most afflicted Mother.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

The fourth Station presents to your contemplation the meeting of the desolate Mother and her bleeding Jesus, staggering under the weight of the Cross.

Consider what pangs rent her soul, when she beheld her beloved Jesus covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrate-

ful, outrageous rabble. Meditate on her inward feelings, the looks of silent agony exchanged between the Mother and the Son; her anguish in not being permitted to approach, to embrace, and to accompany Him to death. Filled with confusion at the thought that neither the Son's pains nor Mother's grief have softened the hardness of your heart, contritely join in the following

Prayer.

O MARY! I am the cause of thy sufferings. O refuge of sinners! let me participate in those heart-felt pangs, which rent thy tender soul, when thou didst behold thy Son trembling with cold, covered with wounds, fainting under the Cross, more dead than alive! Mournful Mother! fountain of love! let me feel the force of thy grief, that I may weep with thee, and mingle my tears with thine, and thy Son's blood. O suffering Jesus! by Thy bitter Passion, and the heart-breaking compassion of Thy afflicted Mother, grant me the efficacious grace of perseverance! Mother of Jesus intercede for me! Jesus, behold me with an eye of pity, and in the hour of my death receive me to the arms of Thy mercy.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE FIFTH ✠ STATION.

Jesus assisted by Simon the Cyrenean in carrying the Cross.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

THE fifth Station represents Christ fainting, destitute of strength, unable to carry the Cross. His sacrilegious executioners compel Simon the Cyrenean to carry it, not through compassionate pity for Jesus, but lest he should expire in their hands, before they could glut their vengeance by nailing Him to the Cross.

Consider here the repugnance of Simon to carry the Cross after Christ; and that you with repugnance, and by compulsion, carry the Cross which Providence has placed on your

shoulders. Will you spurn the love of your Jesus, who invites you to take up your Cross and follow Him? Will you yet with shameless ingratitude refuse the Cross, sanctified by His sufferings? Offer up devoutly the following

Prayer.

O SUFFERING Jesus! to what excess did Thy impious executioners' cruelty proceed. Beholding Thee faint under the Cross, apprehensive of Thy death before they could complete their bloody intentions, they compel Simon to carry the Cross that Thou mightest expire on it in the most exquisite torture. But why should I complain of the cruelty of the Jews, or the repugnance of Simon? Have I not again and again crucified Thee by my crimes? Have I not suffered with fretful impatience the light afflictions with which Thy mercy visited me? Inspire me now, my Jesus, to detest and deplore my sinful impatience, my ungrateful murmurs, and let me with all my heart cheerfully accompany Thee to Mount Calvary: let me live in Thee, and die in Thee. Amen, Jesus!

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.
Jesus Christ Crucified, have mercy on us.

THE SIXTH ✠ STATION.

Veronica presents a handkerchief to Christ.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

The sixth Station represents the place where the pious Veronica, compassionating our agonizing Redeemer, beholding His sacred face livid with blows, and covered with blood and sweat, presents a handkerchief, with which Jesus wipes His face.

Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamors of the Jews; and the tender acknowledgment of Jesus. Reflect here, that though you cannot personally discharge the debt of humanity to your Saviour, you can discharge it to His suffering members, the poor. Though you cannot wipe away the

blood and sweat from the face of Jesus, you can wipe away the tear of wretchedness from the eye of misery. Examine, then, what returns you have made for the singular graces and favors your bountiful Jesus bestowed on you; and conscious of your ingratitude, address your injured Saviour in the following

Prayer.

O Jesus, grant me tears to weep for my ingratitude. How often have I, infatuated wretch, turned my eyes from Thee and Thy sufferings, to fix them on the world and its vanities! Let me henceforth be Thine without reserve. Stamp Thy image on my soul, that it may never admit another love. Take possession of my heart on earth, that my soul may take eternal possession of Thee in glory.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE SEVENTH ✠ STATION.

Jesus falls under the Cross the second time at the gate of Judgment.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

The seventh Station represents the gate of Jerusalem, called the gate of Judgment, at the entrance of which our Saviour, through anguish and weakness, falls to the ground. He is compelled by blows and blasphemies to rise.

Consider your Jesus prostrate on the earth, bruised by His fall, and ignominiously treated by an ungrateful rabble. Reflect that your self-love and pride of preference were the cause of this humiliation. Implore, then, grace to detest sincerely your haughty spirit and proud disposition. It was your reiterated sins which again pressed Him to the ground. Will you then sin again, and add to the afflictions of your gracious Saviour?

Prayer.

O Most Holy Redeemer! treated with the utmost contempt, deprived of fame and honor, led out to punishment, through excess of torments, and the weakness of Thy delicate and mangled body, Thou didst fall a second time to the earth. What impious hand has prostrated Thee? Alas, my Jesus! I am that impious, that sacrilegious offender: my ambitious pride, my haughty indignation, my contempt of others humbled Thee to the earth. Banish forever from my mind, the unhappy spirit of pride. Teach my heart the doctrine of humility, so that detesting pride, vain-glory, and human respect, I may forever be united with Thee, my meek and humble Jesus.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE EIGHTH ✠ STATION.

Jesus consoles the Women of Jerusalem who wept over Him.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

This Station represents the place where several devout women meeting Jesus, and beholding Him wounded, and bathed in His blood, shed tears of compassion over Him.

Consider the excessive love of Jesus, who, though languishing and half dead through the multitude of His torments, is nevertheless attentive to console the women who wept over Him. They merited that tender consolation from the mouth of Jesus, "*Weep not over Me, but over yourselves and your children!*" Weep for your sins, the sources of My affliction. Yes, O my soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing more eloquent than the voice of those tears which flow from the horror of our sins. Address Him in the following

Prayer.

O Jesus, only-begotten Son of the Father! who will give water to my head, and a fountain of tears to my eyes, that I may day and night weep and lament my sins? I humbly

beseech Thee by those tears of blood Thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my heart, this hardened heart, to cancel my crimes, and render me secure in the day of wrath and examination, when Thou wilt come to judge the living and the dead, and demand a rigorous account of Thy blood.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE NINTH ✠ STATION.

Jesus falls under the Cross the third time at Mount Calvary.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

This Station represents the foot of Mount Calvary where Jesus Christ, quite destitute of

strength, falls a third time to the ground. The anguish of His wounds is renewed.

Consider here the many injuries and blasphemous derisions thrown out against Christ, to compel Him to rise and hasten to the place of execution, that His inveterate enemies might enjoy the savage satisfaction of beholding Him expire on the Cross. Consider that by your sins you daily hurry Him to the place of execution. Approach Him in thought to the foot of Mount Calvary, and cry out against the accursed weight of sin, that prostrated Jesus, and had long since buried thee in the flames of hell, if His mercy and the merits of His Passion had not preserved thee.

Prayer.

O CLEMENT Jesus! I return Thee infinite thanks, for not permitting me, ungrateful sinner, as Thou hast permitted thousands less criminal, to die in their sins. I, who have added torments to Thy torments, by heaping sin on sin, kindle in my soul the fire of charity, fan it with Thy continual grace into perseverance, until, delivered from the body of this death, I can enjoy the liberty of the children of God, and Thy co-heirs.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE TENTH ✠ STATION.

Jesus is stripped of His garments and offered vinegar and gall to drink.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

This Station represents how our Lord Jesus Christ ascended Mount Calvary, and was by His inhuman executioners stripped of His garments. The skin and congealed blood are torn off with them, and His wounds renewed.

Consider the confusion of the modest Lamb, exposed naked to the contempt and derision of an insulting rabble. They present Him with vinegar and gall for a refreshment. Condemn here that delicacy of taste, that sensual indulgence, with which you flatter your sinful body.

Pray here for the spirit of Christian mortification. Think how happy you would die, if stripped of the world and its attachments, you could expire, covered with the blood and agony of Jesus.

Prayer.

Suffering Jesus! I behold Thee stripped of Thy garments, Thy old wounds renewed, and new ones added to the old. I behold Thee naked in the presence of thousands, exposed to the inclemency of the weather; cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, O mangled Lamb of God! my heart of the world and its deceitful affections. Divest my soul of its habits of sensual indulgence. Embitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through Christian mortification arrive at Thy never-fading glory.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE ELEVENTH ✠ STATION.

Jesus is nailed to the Cross.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

This Station represents the place where Jesus Christ, in the presence of His afflicted Mother, is stretched on the Cross, and nailed to it. How insufferable the torture—the nerves and sinews are rent by the nails.

Consider the exceeding desolation, the anguish of the tender Mother, eye-witness of this inhuman punishment of her beloved Jesus. Generously resolve, then, to crucify your criminal desires, and nail your sins to the wood of the Cross. Contemplate the suffering resignation of the Son of God to the will of His Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace your cross with ready resignation to the will of God.

Prayer.

O PATIENT JESUS! meek Lamb of God! who promised, "When I shall be exalted from earth I will draw all things to Myself," attract my heart to Thee, and nail it to the Cross. I now renounce and detest my past impatience. Let me crucify my flesh with its concupiscence and vices. Here burn, here cut, but spare me for eternity. I throw myself into the arms of Thy mercy. Thy will be done in all things. Grant me resignation, grant me Thy love, I desire no more.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE TWELFTH ✠ STATION.

Jesus is exalted on the Cross, and dies.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

This Station represents the place where Jesus Christ was publicly exalted on the Cross, between two robbers, who, for their enormous crimes were executed with the innocent Lamb.

Consider here the confusion of your Saviour, exposed naked to the profane view of a blasphemous multitude. Imagine yourself at the foot of the Cross. Behold that sacred body streaming blood from every part. Contemplate the Divine countenance pale and languid, the heart throbbing in the last pangs of agony, the soul on the point of separation; yet charity triumphs over His agony; His last prayers petition forgiveness for His enemies, "Father forgive them, for they know not what they do." His clemency is equally extended to the penitent thief: "This day shalt thou be with Me in Paradise." He recommends in His last moments His disconsolate Mother to His beloved St. John. He recommends His soul to His heavenly Father, and bowing down His submissive, obedient head, resigns His spirit. Turn your eyes on the naked bloody portrait of charity. Number His wounds. Wash them with tears of sympathizing love. Be-

hold the arms extended to embrace you. Love of Jesus! You die to deliver us from eternal captivity.

Prayer.

O SUFFERING SON OF GOD! I now behold Thee in the last convulsive pangs of death,—Thy veins opened, Thy sinews torn, Thy hands and feet, O Fountain of Paradise! distilling blood. I acknowledge, charitable Jesus, that my reiterated offences have been Thy merciless executioners, the cause of Thy bitter sufferings and death. Yet, God of mercy, look on my sinful soul, bathe it in Thy precious blood! Let me die to the vanity of the world, and renounce its false pleasures. Thou didst pray, my Jesus, for Thy enemies. I forgive mine. I embrace them in the bowels of Thy charity. I bury my resentment in Thy wounds. Shelter me in the day of wrath in the sanctuary of Thy side. Let me live, let me die in my crucified Jesus.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE THIRTEENTH ✠ STATION.

Jesus is taken down from the Cross.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

This Station represents the place where Christ's most sacred body was taken down from the Cross by Joseph and Nicodemus, and laid on the bosom of His weeping Mother.

Consider the sighs and tears of the Virgin Mother, with what pangs she embraced the bloody remains of her beloved Jesus. Here unite your tears with those of the disconsolate Mother. Reflect, that your Jesus would not descend from the Cross, until He consummated the work of redemption; and that at His departure from, as well as at His entrance into, the world, He would be placed in the bosom of His beloved Mother. Hence learn constancy in your pious resolutions; cleave to the standard of the Cross. Consider with what purity that soul should be adorned, which re-

ceives in the Blessed Sacrament of the Eucharist Christ's Most Sacred Body and Blood.

Prayer.

At length, O Blessed Virgin! Mother of sorrow! thou art permitted to embrace thy beloved Son. But, alas! the fruit of thy immaculate womb is all over mangled in one continued wound. Yes, O Lord! the infernal fury of the Jews has at length triumphed, yet we renew their barbarity, crucifying Thee by our sins, inflicting new wounds. Most afflicted Mother of my Redeemer, I conjure thee by the pains and torments thou sufferedst in the common cause of Salvation, to obtain for me by thy powerful intercession, pardon of my sins, and grace to weep with a sympathizing feeling, thine and thy Son's afflictions. As often as I appear at the Holy Sacrifice of the Mass, let me embrace Thee, my Jesus, in the bosom of my heart. May I worthily receive Thee as the sacred pledge of my salvation.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE FOURTEENTH ✠ STATION.

Jesus is laid in the Holy Sepulchre.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

This Station represents Christ's sepulchre, where His blessed body was laid with piety and devotion.

Consider the emotions of the Virgin—her eyes streaming with tears, her bosom heaving with sighs. What melancholy, what wistful looks she cast on that monument where the treasure of her soul, her Jesus, her all, lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which you labor to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

Prayer.

Charitable Jesus! for my salvation Thou

performedst the painful journey of the Cross. Let me press the footsteps marked by Thee, gracious Redeemer—the paths which, through the thorns of life, conduct to the heavenly Jerusalem. Would that Thou wert entombed in my heart, that being united to Thee, I might rise to a new life of grace, and persevere to the end. Grant me in my last moments, to receive Thy Precious Body, as the pledge of immortal life. Let my last words be JESUS and MARY, my last breath be united to Thy last breath on the Cross! that with a lively faith, a firm hope, and ardent love, I may die with Thee and for Thee; that I may reign with Thee for ever and ever. Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

Commendation.

Compassionate Jesus! behold with eyes of mercy this devotion I have endeavored to perform, in honor of Thy bitter Passion and Death, in order to obtain remission of my sins, and the pains incurred by them. Accept of it for the salvation of the living, and the eter-

nal repose of the faithful departed, particularly for those for whom I directed it. Do not, my Jesus, suffer the ineffable price of Thy Blood to be fruitless, nor my miserable soul, ransomed by it, to perish. The voice of Thy Blood is louder for mercy, than my crimes for vengeance. Have mercy then, O Lord! have mercy, and spare me for Thy mercy's sake.

A Prayer for Union.

ALMIGHTY and Eternal God, who savest all, and wilt have none to perish, have regard to the souls of those who are led astray by the deceits of Satan, that rejecting all errors, the hearts of those that err may be converted, and may return to the unity of Thy truth, through Christ our Lord. Amen.

Plenary Indulgence may be obtained on receiving the Easter Communion, by any one who recites daily the prayer for Union.

The same indulgence may be obtained at the point of death, by any one who daily recites the prayer, on receiving the Sacraments of Penance and the Eucharist, or if this be impracticable, by invoking the sacred Name of Jesus.

A Prayer in order to obtain an increase of Missionaries for this country.

QUEEN of Apostles, conceived without original stain, pray the Lord of the harvest to send laborers into His harvest.

Those who recite the above prayer with "*Our Father*," '*Hail Mary*," and "*Glory*," &c., obtain each time an indulgence of one hundred days.

St. Liguori's Prayer to the Blessed Virgin to obtain a Happy Death.

O MARY! sweet refuge of miserable sinners, at the moment when my soul departs from the world, my sweetest mother, by the grief that thou didst experience, when thou wast present at the death of thy Son upon the cross, then assist me with thy mercy. Keep far from me my infernal enemies, and come thyself to secure my soul, and present it to my eternal Judge. Do not abandon me, O my Queen! thou, next to Jesus, must be my comfort in that tremendous hour. Entreat thy Son, that He in His goodness will grant me the favor to die clasping thy feet, and to breathe out my soul in His sacred Wounds, saying, Jesus and Mary, I give you my heart and my soul.

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AUTHOR

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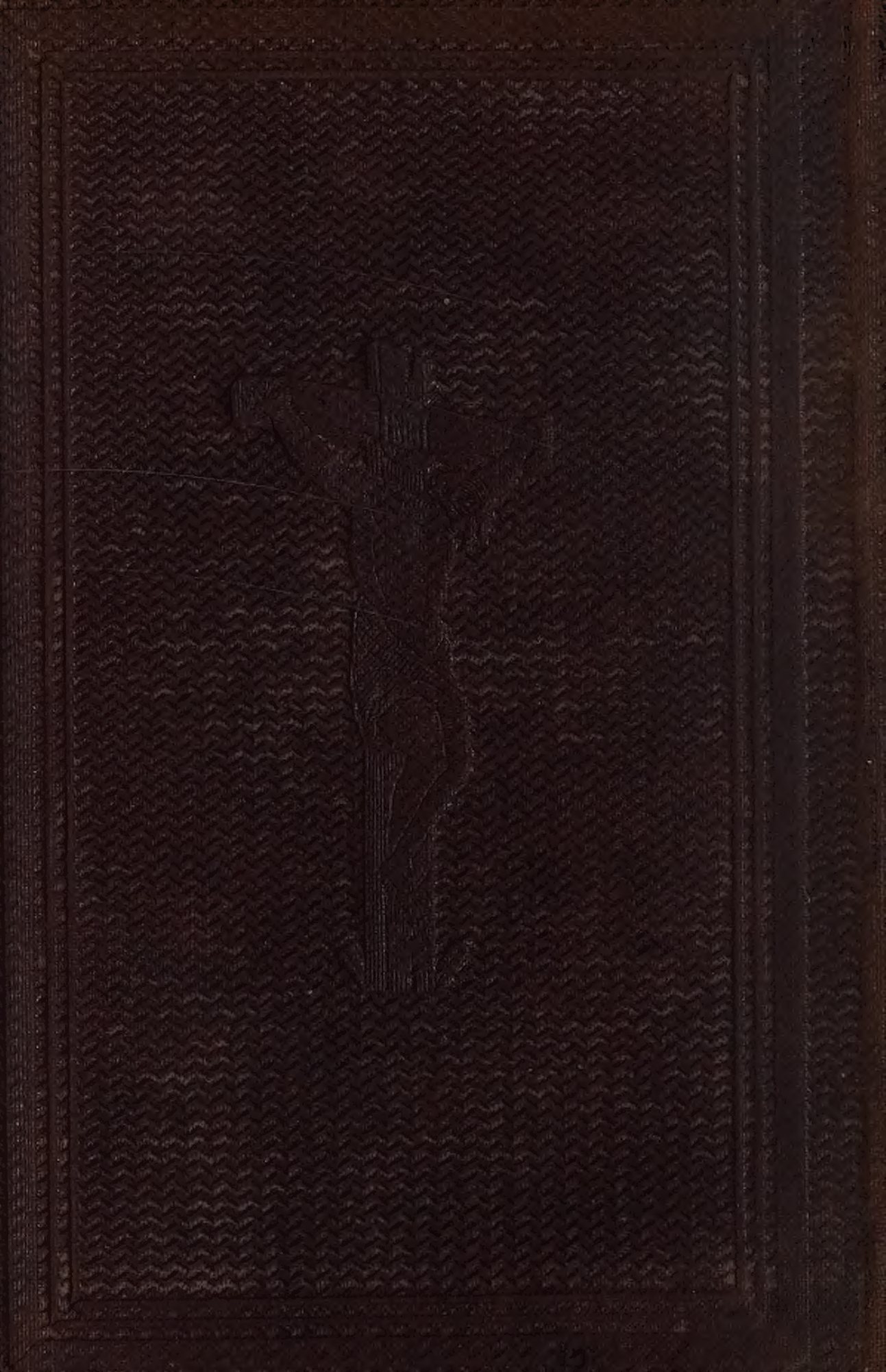
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